

MISSION WORK ALONG THE BORDERS

THE CHINESE RECORDER

VOL. XLIII.

AUGUST, 1912.

No. 8.

Registered at the Chinese Post Office as a Newspaper.

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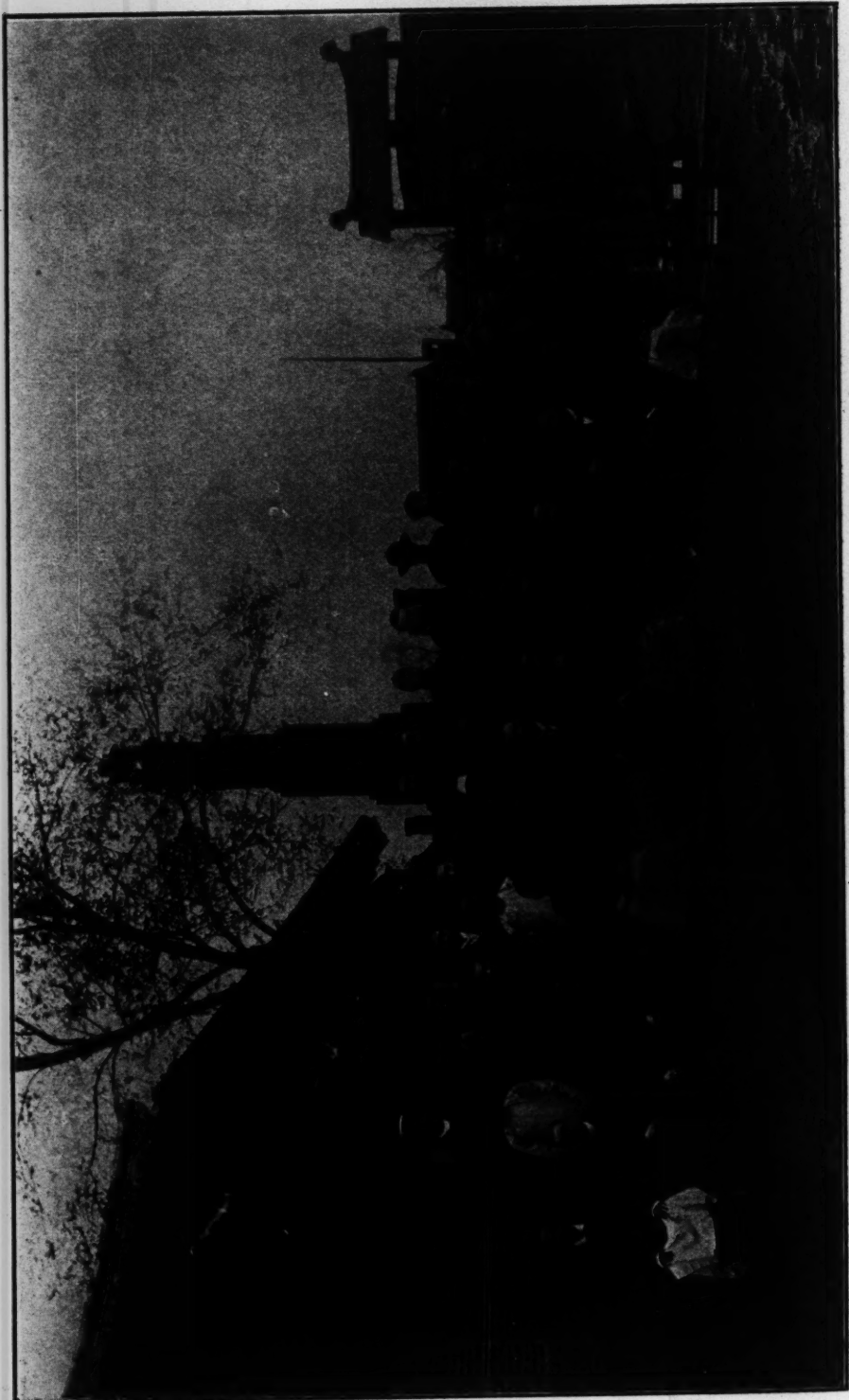
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THE CHINESE RECORDER

Published Monthly by the American Presbyterian Mission Press,
18 Peking Road, Shanghai, China

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VOL. XLIII

AUGUST, 1912

NO. 8

Editorial

Work along the Borders.

THIS month's issue of the RECORDER is intended to draw attention to the work that is being done along the borders of China. Unfortunately, the treatment of this phase of the work in China is not as complete as we had hoped to make it. Various articles, however, indicate that this problem is not in any sense neglected, neither are the needs indicated being in any sense adequately met. But in this respect the work along the borders is in a condition not much worse than the work in China proper. We are reminded in reading over these articles of the exceedingly complex task of the Christian propagandist. We are reminded, also, that while for the missionary in the more frequently travelled parts of China the conditions are very much better than they were in pioneer days yet there are places where the pioneer conditions of missionary work still exist, and that there are still many missionaries who are working under conditions as hard as any ever experienced.

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Outlook in Manchuria.

IN the article by Rev. F. W. S. O'Neill, M.A., on the "Outlook in Manchuria" there is much cause for encouragement. We are reminded that there are many parts of China where the field is not in any sense over-crowded with laborers. This is indicated by the statement that there is need for a Provincial Medical College

in Moukden. Again, in the reference to the way in which the students from the Government schools and the students from the Mission schools stood the same examinations, we have an indication that, whatever may be said, the position of Mission schools is not in any immediate danger. As long as the students from the Mission schools can out-class the students from the Government schools in the way they did at this first entrance examination for the Moukden Medical College, the position of the Mission schools will be unassailable; and we venture to prophesy, judging from the present chaotic state of education in China, that the Mission schools ought to get a start that will require one or two generations before the Government schools can come up with them. There is no reason why the graduates from the Government schools should ever be better than those from the Mission schools. Again, Mr. O'Neill's article makes reference to the need of Home Rule for the Missions in China. This reference is due to the fact that conscientious Mission authorities at home have held back the amalgamation of the two departments of Arts and Theology to form one strong college, even though the missionaries on the field are convinced of the wisdom of this step. We cannot but hope that, among other things, the impending visit of Dr. Mott will result in the due appreciation of the fact that our well-intentioned brethren on the home field often cause us unnecessary delay and expense in the carrying on of our mission work. Home Rule for missionaries is becoming rapidly a *sine qua non* of effective mission work.

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Work in Mongolia. THE article by Rev. G. H. Bondfield contains much that is worthy of serious thought. The suggestions for possible lines of advance are worthy of immediate application. We wish, however, to call special attention to the interesting experiment in Industrial Missions mentioned in this article. To some, the superintendence of the farm colony may seem an unusual way of doing missionary work. We are inclined to think, however, that such experiments might, with profit, be increased. It is one thing for us, as Occidentals, to be assiduous in our attempts to give the Orientals our ideas; it is another thing, and more important, that the Oriental, of any country whatever, be taught how to get the most out of the natural advantages lying to his hand. Many of our missions now have adequate

policies for the making of scholars: but on the other hand, we have not always done our part to develop a class of modern artisans and agriculturists,—classes which, in China as elsewhere, will continue both to be as necessary as, and more numerous than, the scholar class. We are, therefore, inclined to think that technical training is certainly of equal importance with other forms of education, and for this reason we feel that an industrial education should receive more attention in the future than it has in the past.

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State Religion. THE passing, by the National Council, of an Education Bill, after eliminating from it everything pertaining to religion, is a significant step. A further pronouncement by the Director of Education, that hereafter no special honors can be paid to Confucians, is, of course, a following out of this decision by the National Council. The opposition that has shown itself to this pronouncement is indicative of a strong conservative element that may not yet be ready to take this liberal position, and we are inclined to think that this action by the National Council will be somewhat modified. Looked at from any point of view, it is a negative rather than a positive step. As missionaries, it would suit our purpose better if full tolerance were granted to all religions, leaving to each separate body to decide as to what shall be taught in the school under its care, as this would ensure the graduates from our schools not suffering because they had been under Christian influences. Possibly the best solution of the problem will be that the students of any school who desire to apply for a permanent position shall be given a test outside of the question of religion; a test that shall be intended to show their standing as scholars, and their strength as men. In any event, whatever the final outcome, this action by the National Council, bearing as it does on the question of a state religion, is indicative of the opening of an era of genuine tolerance.

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Enlargement. THAT China is engaging the attention of the world of Missions in an unusual degree is manifest from the activities of the various Boards at home. The American Episcopal Board is making an appeal for two hundred thousand dollars, gold, over and above the ordinary contributions, to be called "The New China Fund," for the

purpose of securing land and buildings for the three districts, Shanghai, Hankow, and Wuhu. While this Mission already has a fine plant in each of these places, more especially Shanghai and Hankow including Wuchang, yet it is felt that these will soon be inadequate to the demands of the near future, and provision is to be made accordingly. The Presbyterian Board of the U. S. A. is also planning to send out one hundred new missionaries during the coming year, not counting wives, and to raise two hundred and forty-five thousand dollars gold, annually, for the next three years, over and above the regular contributions, for the proper equipment and sending out of these new missionaries, in order that the regular work of the Mission may not be in any way impeded. Other Societies are probably planning accordingly. In many respects it is a time of crisis in mission work in China and the situation is one that calls for the most strenuous efforts, wisely directed, both on the part of the home churches and the workers on the mission field, to make sure that this grand opportunity is rightly availed of. There should be wise reconsideration of means and methods, based on the experience of the past, and the careful avoidance of any undigested theories or crude plans. If ever wisdom from above were needed it is now.

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Language Schools. THE Union Language School held in Shanghai last Chinese New Year was such a success that the Union Language School Committee at once began to formulate plans for the opening of a permanent Language School. We are glad to hear that the prospects for this are encouraging. It is expected that a Chinese Language Department will be opened this fall in connection with Nanking University. The Committee has had considerable difficulty in securing some one to take charge of this work, and we hope that nothing will happen to prevent the inauguration of this important work this fall. The question of the special preparation of missionaries is more prominent than ever. While admitting that more attention should be paid at home to the directing of the missionary candidate's studies along the lines most calculated to fit him for his future work than at present, yet we still feel that the major part of the special training of the missionary must be obtained on the field where he is to work. The problems a missionary has to face do not have the same appearance when seen from the home side. Many a young mission-

ary's hardest experience comes during the period of getting adjusted to conditions of missionary work as they actually are, rather than as seen from the point of view of those who, while deeply interested, often have only secondhand information. The fuller the missionary is, when he comes to the field, of preconceived ideas of the conditions and methods, the harder is his task of adjustment. For this reason we hope that not only will the plans for the Language School be carried out, but that they will be extended until we have a plant adequate to the task of giving to the new missionary the training which is imperatively necessary.

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Pentecost. MARTIN Luther's great contribution to Christianity was the doctrine and experience of Justification by Faith. John Wesley's great contribution to Christendom was the doctrine and experience of Sanctification by Faith. Luther preached Christ. Wesley preached the Holy Spirit. The cry of the modern Church is, "Back to Christ." But, if obedience to this cry is to bring new power to the Church, the cry must be, "Back to the Living Christ, and not the Dead Christ," that is, "Back to Pentecost." Christ himself said, "It is expedient for you that I go away, for if I go not away the Comforter will not come." It is the presence of the Holy Spirit which transformed the disciples after the Resurrection and Ascension. It was the presence of the Holy Spirit in the hearts of the Apostles which enabled them to win three thousand converts on one occasion, and five thousand on another occasion. It was the presence of the Holy Spirit in the hearts of the early Christians that enabled Christianity to overthrow the Roman Empire and to redete human history. It was the presence of the Holy Spirit which created the New Testament. The world can be conquered by a Church filled with the Holy Spirit. It was the presence of the Holy Spirit which produced the Protestant Reformation. We are truly confronting gigantic tasks to-day. The regeneration of Pagan lands and the sanctification of Christian peoples is a task infinitely beyond all human strength. But even this task is easily within the reach of the indwelling God. Let us seek not tasks according to our strength, but strength according to our tasks and we shall find that a Pentecostal Church will conquer the evils of the modern Church and speedily bring in the millenium.

**The Korean
Troubles.**

OUR deepest sympathies go out to our fellow-missionaries in Korea and the Korean Christians in view of the protracted imbroglio, in which it is said that some six thousand persons, practically all Christians, have been arrested under the charge of attempting to assassinate Count Terauchi, held to trial, and many of them tortured. For six months, so it is said, the missionaries made careful and respectful protests to the Governor-General at Seoul, but only succeeded in getting from the Government a general denial of the tortures and an affirmation of the guilt of the accused. It is not impossible, nor wholly improbable, that some of the Korean Christians, or perhaps we should say, church members, have sought to make use of the church as a means of shielding themselves whilst plotting against the Government. They have seen their country being given over to the alien, and no hope possible either in themselves or in any other nation. It would not be strange if some looked to the church as a possible way out of their difficulties. We sincerely trust that the dark cloud which now hangs like a pall over the work may be speedily lifted.

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**Dr. Griffith
John.**

JUST as we go to press the cable brings the news of the death of Dr. Griffith John, on July 25th. He was taken to England in broken health the latter part of 1911. And so is severed another of the few remaining links connecting the present with the early days of mission work in China, Dr. John having arrived in China in 1855. Of his life and work we hope to give a fuller account in our next issue, but this much may be said now, "That there is a prince and a great man fallen in Israel this day." It falls to few to possess the powers with which Dr. John was blest. His first thought was that preaching the Gospel was everything, but he afterwards learned to modify his opinions, and his later efforts, both in literary work and the establishment of educational institutions, attest the versatility of his mind and his willingness to change even where his previously firmly-established convictions were concerned. Four-score years and such a full and rounded life are a rich legacy to the missionary body, and the good that has accrued to China and will long continue to accrue from his literary productions, is incalculable.

**China, America,
and the Bible.**

UNLESS the Chinaman and the American are republicans, neither China nor America is a republic. Unless both China and America find in the Bible their Magna Charta, the future for both of them is dark.

Webster said ; " If we abide by the principles taught in the Bible, our country will go on prospering and to prosper ; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

" It is supremacy, not precedence," says *Mr. Gladstone*, " that we ask for the Bible. It is contrast as well as resemblance, that we must feel compelled to insist on. The Bible is stamped with specialty of origin, and an immeasurable distance separates it from all competitors."

Immanuel Kant said : " The existence of the Bible as a book for the people, is the greatest benefit which the human race has ever experienced. Every attempt to belittle it is a crime against humanity."

The great *Chancellor Kent* said : " The general diffusion of the Bible is the most effectual way to civilize and humanize mankind ; to purify and exalt the general system of public morals ; to give efficiency to the just principles of international and municipal law ; to endorse the observance of prudence, temperance, justice, and fortitude ; and to improve all the relations of social and domestic life."

Thomas Huxley says : " The Bible has been the Magna Charta of the poor and of the oppressed ; the Bible is the most democratic book in the world By the study of what other book could children be so much humanized ? I have been seriously perplexed to know by what means the religious feeling in mankind, which is the essential basis of conduct, is to be kept up without the use of the Bible."

" The period of the Reformation," says *Carlyle*, " was a judgment day for Europe, when all the nations were presented with an open Bible and all the emancipation of heart and intellect which an open Bible involves."

In our democracy, the peril of the Church not only, but the peril of the Republic itself lies in the people's ignorance of the Bible, more than in all other causes combined.

The greatest and most perpetual need in the world is to teach the Bible to the people as the only Gospel of God for the redemption of men.

The Sanctuary

"The effectual fervent prayer of a righteous man availeth much."—St. James v, 16.

"For where two or three are gathered together in my name, there am I in the midst of them."—St. Matthew xviii, 20.

"It is a shallow habit of mind, that of dismissing the preacher's topic as soon as he has been heard out; and so long as it continues in hearers, it is not to be wondered at that we see little fruit of preaching. God requires of us that we should be in His House something more than mere recipients of impressions. He requires spiritual diligence on our part, before He will bless what we hear to our real furtherance in knowledge and in grace. May we one and all of us lay it to heart! To be hearers of His word is little; nay, only entails upon us an additional responsibility. May He make us intelligent, inquiring, thoughtful listeners, who in an honest and good heart having heard the Word, keep it, and bring forth fruit with patience!"

DEAN GOULBURN.

PRAY

That the Moukden Medical College may receive the needed funds, and that its influence upon the Government students may be for uplift of character as well as for increase of medical knowledge. (P. 452.)

For such increase in understanding of mission situations on the part of Mission Boards at home that they may see the wisdom of allowing full authority for action to the Missions on the field. (P. 453.)

For the effort now being made to bring Christianity to bear on students of official schools and colleges in Moukden—and throughout the nation. (P. 453.)

That the spirit of the Manchurians may be won over to the Spirit of Christ with which it is at last actually confronted. (P. 454.)

For the work of the colony among the Mongols at Patsibolong. (P. 456.)

That orders of "industrial missionaries" may be organized to meet special needs and opportunities as they may arise. (P. 457.)

That the work at Hata may fulfill the hope now entertained and become a center for a definite advance in work amongst the Mongols. (P. 458.)

For all work among the Mongols, who are now face to face with the challenge of the Christian religion. (P. 461.)

For large reinforcements, that evangelistic, educational, and medical work may be more vigorously carried on amongst the Mongols, and that translators may be found to provide books in the language. (Pp. 461, 462.)

For work among the Laos, that an increased force of workers may become available, that the work may be adequately supported, and that this race may become Christian. (Pp. 463, 464.)

That the Japanese may realize their failure in the matter of moral education, as resulting from the policy of building up a purely secular system of national education, and may adopt Christianity as their religion. (P. 466.)

For the conversion to Christianity of all the tribes of Hakkas. (Pp. 473 ff.)

A PRAYER

O God of all the nations of the earth, remember the multitudes of the heathen who, though created in Thine image, are without the knowledge of Thee, and according to the propitiation of Thy Son Jesus Christ, grant that by the prayers and labors of Thy holy Church they may be delivered from all superstition, and unbelief and brought to worship Thee; through Him Whom Thou hast sent to be our Salvation, the Resurrection and the Life of all the faithful, the same Thy Son Jesus Christ our Lord. Amen.

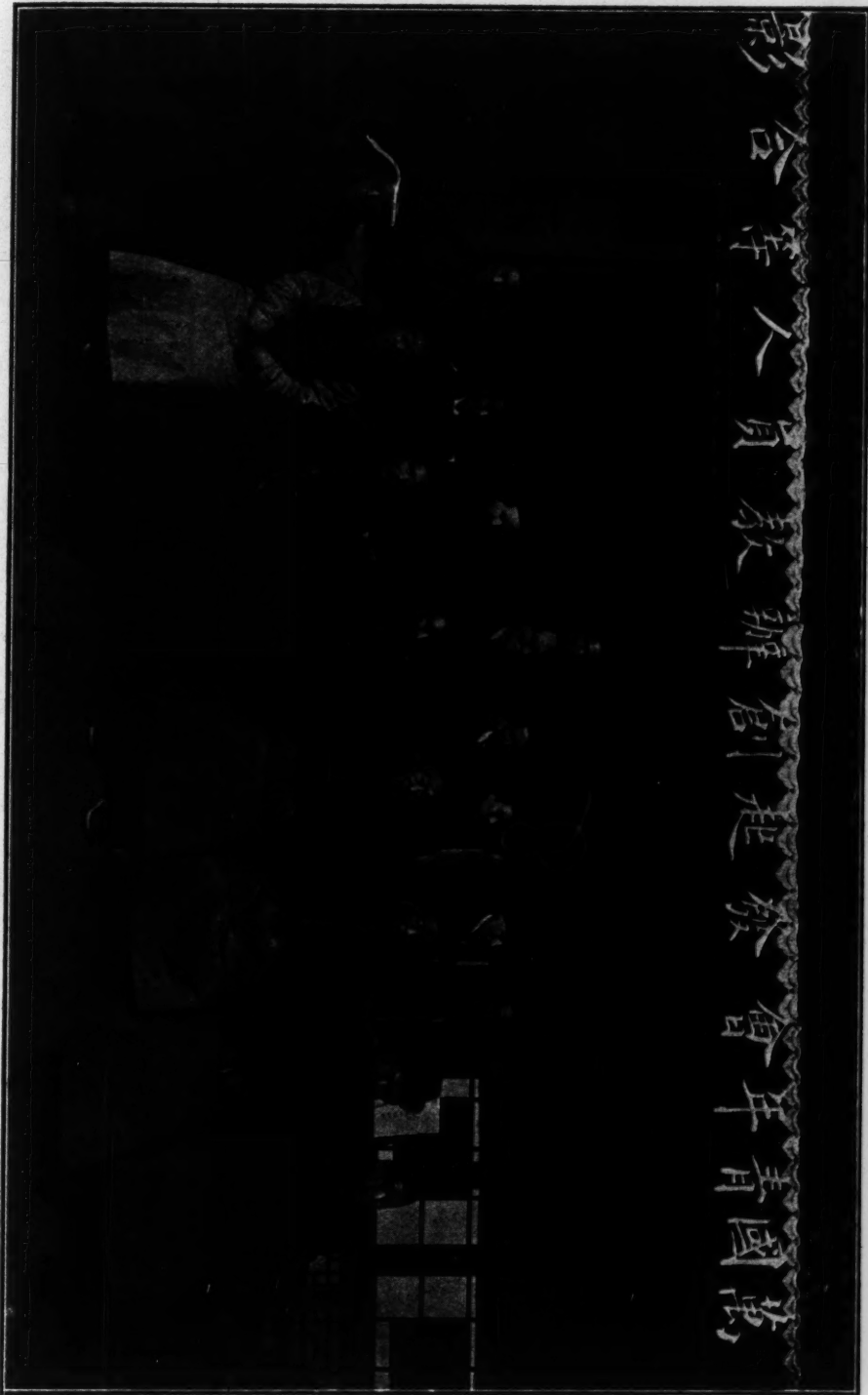
GIVE THANKS

For the additional evidence of the thoroughness of the education given in Mission schools, recently shown in Manchuria. (P. 452.)

For the friendliness of the officials and gentry in Changchun, as shown in their support of the work among Government students. (P. 454.)

For the spreading of the story of the Cross among lamas, laymen, and scholars in Mongolia. (P. 461.)

萬國青年會發起創辦教員人等合影



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Contributed Articles

The Outlook in Manchuria

REV. F. W. S. O'NEILL, M.A.

A PART from the increase of poverty and the change of flag, the Revolution has left the three Eastern Provinces much as they were. Doubtless there is a general slackening of the framework of society, combined with a weakening of the sanctions of the traditional faith. One evening, when Fakumen was shivering in terror of invasion by an approaching brigand force, a woman suddenly seized her idols and flung them outside. They had failed to protect her. After the restoration of peace, the Manchu Prefect of Fakumen presided over a crowded meeting in our church. Among those who contributed speeches of congratulation and exhortation was the Head of the local Board of Education. This gentleman, because of the style of his hair, had been attacked on the public street by soldiers belonging to the same corps as the officer who that day from the pulpit delivered a fluent discourse.

Considering that throughout the late trying period the country was seething with brigandage, the upheaval was less violent than might have been anticipated. In a position of extreme difficulty, Viceroy Chao held the reins with strength and skill. The restraint of the Japanese authorities, under continual pin-pricks in the shape of wanton outrages on their soldiers and civilians, has been quite remarkable.

Regarding the prospects of the kingdom, it will be convenient to notice a few features of the present situation, with reference to (I) the Masses, and (II) the Classes,—a useful, if undemocratic, division.

I. THE MASSES.

Except for the French Mission, whose most evident external development is the splendid Moukden Cathedral, Christianity is represented "East of the Barrier" by the Danish, Scottish, and Irish Missions. The last two joined in

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

1891 to form what is now the Synod of Manchuria. So far as the foreign staffs are concerned, the Danes, though occupying the smallest territory, have gone ahead more rapidly than either the Scottish or the Irish. While not formally in federation with the Presbyterians, from the first the Lutherans have acted in consultation with them. That the harmony is growing is shown by the presence of Dr. S. A. Ellerbek on the staff of the new Moukden Medical College. As Dr. Ellerbek says:—"The great ideas of union and coöperation which were so prominent at the Edinburgh Conference have from Edinburgh found their way to Denmark."

Their sphere in the Liaotung Peninsula having become somewhat narrow, the Lutherans have broken ground in the Far North, in places where no British missionary resides and where Chinese Presbyterians are scarce. Last year one of their best men settled in Shuihuafu in Heilungchiang Province. Another man is to be placed this autumn in Harbin, where, although in the neighbourhood of two Scottish centres, there is ample scope.

While no marked change towards our religion in the attitude of the people generally has yet appeared in the wake of the Revolution, there are fresh signs of awakening, especially in Moukden and its environs. Recently the Rev. W. Macnaughten made his first tour of the villages after his appointment to the capital. It was, as he says, "a joyful surprise. We had big meetings in every place." Dr. Liu, son of the oldest pastor of Manchuria, put in practice a method used at the Evangelistic Conference, Hankow. He invited the outsiders present who were convinced of the truth of the message to come forward and give in their names. On this single tour the names of 250 adults were thus received.

In two sections of the Hsinminfu district the evangelists have combined, forming two groups of four each, for an evangelistic campaign. Drawing up detailed maps with a view to carrying the Gospel to every hamlet, they succeeded in placing in nearly every family of those sections some portion of the Word of God.

Altogether the Church of Manchuria is making steady progress. It was not till eight or nine years after the Boxer outbreak that the membership recovered from its losses. Last autumn the membership roll was reported to contain 23,507, of which number 2,923 were baptised within the preceding year.

The Chinese Missionary Society, founded in 1906, continues to warrant and to receive the Church's active support. Tsitsihar and Tungken in Heilungchiang Province are the centres operated by the Chinese missionaries, two of the very best of our seventeen ordained pastors.

The furthest advance in the direction of self-support has been made by Chaoyangchen in the eastern hills, where there is a society which has collected over Mex. \$5,000 from 1,750 Christians towards a fund for paying the stipends of their five pastors.

In some congregations, on the other hand, the Chinese pastor's salary has been falling in arrears. In one instance his unpleasant circumstance resulted in blessing to the pastor himself. He was not receiving enough to support his family. So on his knees he determined to send away his wife and children to relatives in the country, and to give himself with renewed zeal to the winning of souls.

As long as the distress caused by bitter poverty continues, the people have little time or inclination to think of other needs than those of the body. Actual famine conditions prevail in many places. Relief work has been carried on by several missionaries, partly from private funds.

At the Synod of 1911 a powerful plea was urged by Chinese presbyters in favour of attempting an Industrial Institute. Though, with us, the problem is not ripe for solution, an interesting experiment in this line has been begun in Antung by the Rev. J. Vyff of the Danish Mission. In connection with the church school, which is independent of foreign financial aid, there is a fruit-garden where the boys work for three hours daily, receiving in return food and tuition free.

II. THE CLASSES.

With regard to recent developments more immediately connected with the educated portion of the community, we may notice (1) the Medical College, (2) the College of Arts and Theology, (3) the Women's Normal College, and (4) the organised endeavour to reach the Government students.

1. The demand for medical men is so great that, while a College in Moukden cannot attempt to rival in staff and equipment the Union Medical College, Peking, it is felt by many that there is room for a provincial institution. A building costing £3,000 has been erected close to the large Moukden

Mission Hospital. The Government, besides granting an annual subsidy of Taels 3,000, has promised to recognize the diplomas. The burden of finding the money for this great undertaking has fallen chiefly on the shoulders of Dr. Dugald Christie, C. M. G.

For the first entrance examination, held in the early part of this year, 260 applications were received. But, owing to the disturbed condition of the country, only 140 young men presented themselves. Of these, fifty have been accepted and have begun their five years' course. This was the first occasion on which Government students and Mission students have sat for the same examination in Manchuria. The results were remarkable. Of the 140 examined, about one half were non-Christian youths educated in Government schools. Strange to say, not more than a dozen were found among the first fifty, and the best non-Christian passed was tenth on the list. To quote Dr. D. D. Muir, Secretary of Faculty: "This tells its own tale of the thoroughness of the education given in Mission middle schools superintended by missionaries."

2. After several years in cramped surroundings, the new Manchuria Christian College was opened in the autumn of 1910 in presence of the Viceroy. Were the accommodation sufficient, Government school students could easily be obtained. The sons of the Church need first to be provided for. At present there is hardly room for more than the fifty actually in residence, not to speak of the men who have gone down for a year to teach middle schools. It must be no easy matter for the Government students to pass our matriculation, if one may judge from a recent instance. A special examination was given to an applicant, whose Government certificate stated that he had scored over 90% in Botany and Zoology, and who had already published a treatise on mathematics. Yet some of his answers in these subjects were absurd. He was not admitted.

Permission has been obtained from home to build the Theological Hall in proximity to the Arts quadrangle. Though the Manchurian Conference has unanimously declared its opinion in favour of the amalgamation of the two departments of Arts and Theology to form one strong College, the authorities of both Scottish and Irish Missions, even after considerable correspondence and deliberation, have not yet been convinced of the wisdom of this, to us, simple step. But missionaries, along with other acquirements, have learnt patience. Let us

hasten slowly—if we must. We can wait. The longer the period of patient (or impatient) waiting, the more ready we shall be to join our brethren throughout China in demanding the ideal solution for such misunderstandings—Home Rule.

3 With a view to meet the need of teachers for our numerous girls' schools, the U. F. Zenana Mission decided to found a Girls' Normal College in East Moukden, under the direction of Miss Emily McNeill B.A., who, in order to come to China, gave up her very successful school in Ireland. Among the various means of training for the twenty-one pupils with whom the College has begun, "simple criticism and demonstration lessons leading to the theory and practice of education form an important part."

4. More impressive for its novelty than any other feature of our present propaganda is the effort to bring Christianity to bear on students of official schools and colleges. The General Committee of the Y. M. C. A. has set apart a man for Moukden. The U. F. Church of Scotland has done likewise. For a "Home," the American Movement has promised \$10,000 Gold. In the Manchurian capital a wide field of some 7,500 students lies unevangelised.

Owing to the generosity of a member of the Scottish Laymen's Missionary Movement, who last year placed £1,000 at the disposal of our Conference for new work, favourable openings in Kirin and Changchun were seized without delay. On 9th December 1911, the inauguration of the Kirin Students' Institute took place in the Provincial Assembly Hall before the Governor-General and 700 people. Of the 420 men who since then have entered their names, only 210 have attended classes in Scripture, English, Russian, Japanese, Mathematics, Law, Hygiene, and First Aid. An attempt to open a night school was frustrated by the refusal of the shop-managers to allow their apprentices out at night. The Rev. J. McWhirter of the Irish Mission, who has had three years' experience as Y. M. C. A. Secretary in Bombay, is at the helm. He says: "We have got in touch with crowds of students, and very closely in touch with forty or fifty men, of whom quite a number are in official positions." His assistant, Mr. Chia, a graduate of the Manchuria Christian College, "is splendid, and using his best endeavours to win the students one by one." The General Committee of the Y. M. C. A. is besieged with appeals for Dr. Mott's men,

the finest product of the American University. When all the other clamant cities have been supplied, a hungry capital in the wild north by the broad Sungari River may, perhaps, not beg in vain.

In some respects Changchun, the railway junction where the Japanese and Russian spheres of influence meet, is an even more important centre than Kirin. Here the Rev. A. R. Crawford must tackle Church and school and villages and "Forward Movement," single-handed. He was compelled to make a start with the Forward Movement by means of the Government students themselves. As in Kirin, the Chinese authorities subscribed liberally. Indeed, it is considered a miracle that the officials and gentry are so friendly. Since, hitherto, the city has been apathetic towards our religion, it is evident that the Spirit of God has brought about a change.

Under the extension scheme provided for by the above-mentioned donation, efforts are being made in Liaoyang, Hsinminfu, and elsewhere to reach merchants and reading men, with what success remains to be seen.

It should be added that last year the Danish Y. M. C. A. sent out to China their best student worker who is now preparing himself in Peking. The Rev. P. Norgaard in Hsuiyen has a small but prosperous Students' Institute with a lecture room and an incipient museum.

On the whole it may be said that through the gradual breaking-up of superstition, a new era of enlightenment is before us. When not long ago one of the principal temples of Fakumen was being fitted as a Civic Hospital, the lath-and-plaster gods were quietly deposited in a pit. From the priest alone came a feeble remonstrance. "The Great Pan is dead." The enemy is not there. Behind the lath-and-plaster outworks, we have now come face to face with the real antagonist. After one hundred years of preparation, the spirit of China, less hostile than indifferent, is at last actually confronted by the Spirit of Christ.

Mission Work in Mongolia

REV. G. H. BONDFIELD.

MONGOLIA is by far the largest of the three Dependencies of China, being about the size of all the 18 provinces put together. The population, however, bears little proportion to its size, being considerably below 3,000,000 souls. All of these, save a few hundred thousands, are Mongols. In the extreme west there is a mixed population of Tartars and Turks, and along the southern and eastern borders probably some hundreds of thousands of Chinese have settled. But this paper is concerned with the Mongols only.

No attempt can be made to describe either country or people, and only a word or two can be given to their religion. This is the Buddhism or Lamaism of Tibet which was "imported" and fastened upon them by their own great Emperor, Kublai Khan. What Lamaism has done for Tibet it has also done for Mongolia. It has practically ruined the nation. Its womanhood has been degraded and its family life poisoned. Its manhood has been robbed of its energy and independence, and upon men and women alike has been fastened a burden that is indeed heavy to be borne—a religion that brings no comfort or relief; a ritual and a round of obligations that never end; an all-powerful and ubiquitous priesthood that is neither chaste nor charitable; a system that puts a premium on ignorance and strangles education.

Again, only a brief reference can be made to the early missionaries—Swan, Stallybrass, and Yuile—and their work amongst the Buriats; and to James Gilmour, whose love for the Mongols and whose devoted attempt to conquer them single-handed, will never be forgotten. This paper is confined to an outline of the mission work that is now being carried on.

The Missions that directly or indirectly or incidentally are working for the evangelization of Mongolia are,—

(I) THE SCANDINAVIAN ALLIANCE MISSION.

At Patsibolong, a little north of the Ordos district, the Scandinavian Alliance, (U.S.A.), has established a Mission to the Mongols, and this Mission is working out an interesting experiment. On a large tract of land irrigated from the Yellow River, a farm colony has been started with the object of getting Mongols to settle there and cultivate the soil. In this

way it was hoped that many Mongolian families would come under the influence of the Gospel and be freed from the interference of the lamas.

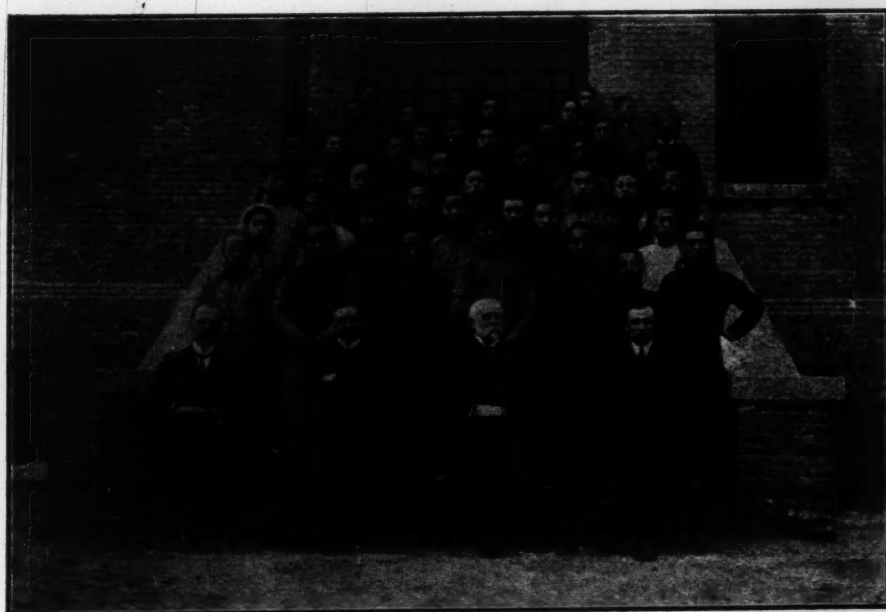
Mr. Freidstrom, the superintendent, has kindly supplied the following particulars :—

“The colony attracted the attention of the Mongols from the beginning, and many come to cultivate the soil. Trustworthy Mongols have been put at the head of the workmen on the farm. About forty or fifty Mongols are now working under payment from the colony, and about 1,000 acres of land are rented out to the Mongols every year for cultivation. A converted Mongol is preaching the Gospel, and many are studying the Gospel in the evening school. Over fifty families are settled on the land, and others come and go. The Mission seems to have a good and successful future.”

The Colony promises well as Mr. Freidstrom has said, and to have got forty or fifty Mongols to break with their tribe or clan and place themselves under the influence of Christian teaching is what no other Mission has succeeded in doing. This experiment should be watched with prayerful interest, especially as there are two serious difficulties to be overcome. The first comes from the increasing number of Chinese who have pressed into this fertile region and whose presence seems necessary if all the land is to be cultivated. Naturally, they also claim the ministrations of the missionary, and they yield much more readily to Christian influence. An admirable work is being done amongst them. But a much stronger force of missionaries will be needed if Mongol and Chinese work is to be successfully carried on side by side. The second difficulty is one of administration. With several thousand acres under cultivation, with forty or fifty Mongol workmen and three or four times that number of Chinese in the Colony, with a multitude of accounts and payments to supervise, with a system of irrigation that necessitates careful control, with various industries which have sprung out of the needs of the Colony to direct, and with no market within convenient reach where surplus produce can be sold, the superintendent has problems to solve which would tax the wisdom and ability of a well-trained staff. In addition, the conduct of services, the treatment of sickness and the carrying on of a night school, impose burdens that have proved to be almost too heavy for the Mission whose numbers have never



MEN'S HOSPITAL AND MEDICAL COLLEGE, MOUKDEN



FACULTY AND STUDENTS.

Dr. Ellerbeck, Dr. Muir, Dr. Christie, Dr. Mole. (No student under 18 years of age)

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been large and are now reduced to *two*—the superintendent and his wife. In spite of all difficulties, two or three Mongols have become Christians as a result of this work. It could be wished that an *order* of "industrial missionaries" could be organised to meet such special needs and opportunities as those outlined above; for the Christian settlement is probably one of the means by which the evangelization of Mongolia is to be accomplished.

(2) THE SWEDISH MONGOL MISSION.

The Swedish Mongol Mission, of which Prince Oscar Bernadotte is chairman, has one missionary on the field. The head-quarters of this mission are at Hallong Osso—a small Mongol settlement about 85 miles north of Kalgan. It is beyond the agricultural zone, and its work, therefore, is entirely amongst Mongols. Although the Mission was established in 1905, the one worker now on the field has only been 18 months at the language. Since the spring of last year (1911) he has been acting as *locum tenens* for Mr. Freidstrom at Patsibolong, who is absent on furlough.

(3) INDEPENDENT OR PENTECOSTAL MISSION.

Six missionaries, representatives of the Pentecostal movement in Canada, have been settled, since the beginning of 1911, also at Hallong Osso. Two or three of these missionaries have made considerable progress with the language and have commenced work, both amongst the herdsmen and the women and children. The other members of the Mission are now about to leave Mongolia and take up work in South China.

With not more than nine missionaries (including wives) among them, these three missions are, so far as is known, the only Protestant missions whose sole or principal object is the conversion of the Mongols, and it will be observed that they are all three located either on the Chinese border or just beyond it and that the number of missionaries will shortly be reduced to six.

But the work of other Missions and missionaries for the Mongols must not be overlooked, and the following details, which are not generally known, are deserving of record :

(1). The BRETHREN have three stations, Jehol, Pakow, and Tuchiaowpu, in the part of N. E. Chihli which runs up into Inner Mongolia, and at each of these stations they are in touch with important Mongol settlements. Though their

mission is primarily to the Chinese, the Mongol language has been studied and a slightly revised edition of Gilmour's "Christian Catechism" in Mongolian has been published. The re-issue of this Catechism (long out of print) is an invaluable service. At least two of the missionaries have a working knowledge of the Mongolian language.

"The Mongols in our neighbourhood," writes a member of the Mission, "all speak Chinese sufficiently for ordinary uses. This applies to a district comprising some 200 square miles in Lower or Inner Mongolia. For effective work amongst them doubtless a knowledge of Mongolian would be necessary. This leaves out of count the grass country beyond, and the big Mongol marts on the borders of the same, such as Lama miao, Ching peng, and Wu tan cheng, where many Mongols are met with who cannot speak Chinese.

All the Mongols we come in touch with south of the Shara Muren (or river) and the above three places mentioned are "settled." All north and northwest of that boundary line are tent-dwellers, so far as I have learned.

Throughout the district there are some half dozen or so Mongols who consider themselves "enquirers." My own cook is one of the young men awaiting baptism. But, brought up amongst Chinese, he cannot speak a word of his mother tongue. He has a brother, a lama in one of the temples here.

Whether there may be any enquirers in the Ch'ao Yang district, I cannot say. This work is now passing into our hands.

We have hitherto endeavoured to reach the Mongols chiefly by means of Mongolian Gospel portions, Gilmour's Catechism, re-edited by Mr. Stephen, and one or two tracts that Mr. Stephen has prepared. To scatter these among the Mongols, the same methods are largely employed as for the Chinese books, namely longer and shorter preaching and colportage itinerations, visiting markets, theatres, annual fairs, and big centres of population.

This year, owing to welcome reinforcements to our ranks, we expect permanently to open Hata, as a station, with several workers. It is hoped that while the local work will be chiefly Chinese, Hata may become a centre for a definite advance in work amongst the Mongols who come there in great numbers, and from long distances, for purposes of trade. The grass plains are only two days' distant. It remains, however, to be

seen how much work definitely and only for the Mongols will be accomplished, until some one comes out specially for that work."

It may be of interest to remark that the place, Chaoyang, which the Brethren are now taking over from the Irish Presbyterian Mission, is the city where Gilmour lived and worked during the last 5 or 6 years of his life, and where he died. The work there has been chiefly amongst Chinese, though doubtless some Mongols have come under missionary influence. I do not think, however, that any have been baptised.

(2). The IRISH PRESBYTERIAN MISSION in Manchuria has two Mission stations, Sinminfu and Fakumen, from which the Mongols are reached.

The Sinminfu Mission has extended its work over the border to Kulirh, a trading centre in the territory of the Korchin Mongols. Here, a Chinese elder, Mr. Chang, and a colporteur are carrying on vigorous work amongst both Chinese and Mongols. One Mongol has been baptised and has died in the faith. A few extracts from a letter received a few weeks ago about the place and the men may be added:

"Mr. Chang attends all the temple fairs along with Colporteur Ma, and while the one preaches, the other sells, and it is quite a usual thing to sell over 200 Gospels in one day. Chang always deplores the ignorance and illiteracy of the Mongols, and many a letter I get from him in which his heart is evidently bleeding for these benighted kinsmen of his (for his wife is a Mongol, and his little son understands his mother's language). His very latest letter says:—'The people of this place are Man (Manchu) and Han (Chinese) and Mongol intermingled; the Man and Han are the business people, and they all think it clever to deceive the Mongol; they are regardless of conscience in their dealings, and grossly superstitious in their belief in false gods; the Mongols are blinded by superstition even more than the Man and Han; they pray to good luck (or fortune) and rely on the lama as their Lord.' Farther on he tells of his encouragements in an uphill work, and says he must strive to attain fluency in their language. On this frontier, Elder Chang and the other bookseller, Ma, are doing a good work, and I can only say we know little of the difficulties and discouragements they have to contend with."

The western borders of the Fakumen Mission also touch the Mongol lines, and in their itinerations, and especially at Chingchiatun, the colporteur-evangelists come into contact with a number of Mongols. One of the colporteurs has a limited knowledge of the language. No Mongols in this region have, so far as is known, accepted the Christian faith or become enquirers.

(3). The SCANDINAVIAN CHINA ALLIANCE missionaries have flourishing Missions at Kweihwating, Paotow, and Saratsi in North Shansi. The population in this district is partly Mongol, though the great majority of the Mongols have adopted the speech, the customs, and the costume of the Chinese. But large numbers of trading Mongols and numerous caravans from the plains frequent the centres that have been mentioned. Many Mongol Gospels and tracts have been distributed by the missionaries and, so far as possible, they have sought to bring the Chinese-speaking Mongols under the influence of the Gospel.

(4). Of Roman Catholic missionary work I need not speak here. It deserves a paper by itself. But I may say, in passing, that whilst they have a chain of stations along the border, these are nearly all Missions for the Chinese. At Bariu, north of Jehol, and at a place in the Ordos country, there are Mongol congregations under priests who speak Mongolian. The converts, it is reported, number several hundreds, but information on this point is still very incomplete.

THE WORK OF THE BRITISH AND FOREIGN BIBLE SOCIETY FOR THE MONGOLS.

The Bible Society has published a version of both the Old and New Testaments in Literary Mongolian, and has also published the New Testament in the Kalmuk language, besides St. Matthew's Gospel in another dialect; while only last year the Society printed a version of St. Matthew's Gospel in the Buriat colloquial form of Mongolian, translated under the auspices of the orthodox Russian Missionary Society at Irkutsk, mainly for the use of Buriat Mongols in Siberia. As in many other cases, the chief difficulty began when it was sought to put the Scriptures into the hands of the people, and for more than fifty years the first Testaments and Gospels that had been printed did not get very far from the frontier. In 1902, however, the Society was fortunate enough to secure the services

of Mr. F. A. Larson, one of the two workers with an efficient knowledge of Mongolian who had escaped destruction in the Boxer outbreak. With a ten years' experience and a constitution and a temperament made for the country and the people, Mr. Larson commenced the work which he still carries on with unabated vigour. The story of his travels across steppe and desert, of his perils and escapes, of the interesting personalities he has met, of the welcomes he has received and the many friendships he has made would fill a volume. He has made the depressing journeys across the Gobi no less than sixteen or seventeen times; he has carried the printed Gospels to remote parts of the country, and has thus spread the story of the Cross among lamas, laymen, and scholars, and has everywhere won the confidence and goodwill of the people.

Now, although the distribution of the Scripture is, in one sense, but an indirect attack, it is, in the present case, a preparatory work of incalculable value. It has already opened the way in a wonderful manner for other forms of service. Not a few Mongols in many of the clans have read the Gospels and have got an intelligent idea of their teaching. They have, therefore, come face to face with the challenge of the Christian religion. The Mongols have become familiar with the fact of a missionary's presence and have learned to tolerate him. A unique knowledge of the country, the people, and the opportunities has been gained and is now at the service of the Churches. The Bible Society founds no Church and baptizes no converts, but it does open the way, and in Mongolia it has done this in a singularly successful manner. It has now placed a second worker in North Mongolia as a further contribution to this much-desired end. This missionary, Mr. A. F. Almblad, has already acquired a good knowledge of the language, and in his itinerations east and west of the capital he will break much fresh ground and be able to take advantage of the present unique opportunity.

Possible Lines of Advance.

(1) Some small schools could be established in carefully selected places. "Western" knowledge would, of course, be the main attraction in such schools as I have in mind, but the Bible could well be made one of the text-books, and he would be a poor missionary who could not establish through his teaching helpful relationship with his pupils and their parents and friends.

(2) More direct, but scarcely more useful, work might be done by itinerant missionaries who could meet the Mongols on their own ground. Five hundred square miles of good grass country would give a missionary ample scope. With a knowledge of the language, a missionary might get into personal touch with the majority of Mongols in such a district. By the help of maps, charts, and pictures, a microscope and a magic lantern, he might, further, become a welcome visitor in every tent, and would be able to open new worlds of knowledge to the people. With the dissipation of their ignorance, much of their bigotry and prejudice would also disappear. Here, again, full use could be made of the Bible stories and teaching.

(3) The value of medical work and the possibilities before an itinerant medical missionary are so obvious as to require no further remark.

(4) A great work also lies before the translator. Books in Mongolian would be welcomed all over the country, and nothing would do more to break down the strongholds of Lamaism than a series of elementary books on Christian and general subjects.

Let no one suppose that the work will be easy, or that it will not call for much patience and heroic endurance. The above suggested lines of approach may seem to be indirect, but it is not too much to say that a more direct attack would probably defeat its object and close the door to that personal influence and mutual confidence apart from which no sympathetic hearing is likely to be obtained for the story of the Cross.

Missions Among the Laos

REV. J. H. FREEMAN.

ALTHOUGH no direct work for the many millions of the Tai or Laos people in Tonkin, Yunnan, and Kwangsi has yet been undertaken, your readers may be interested in the steps taken looking to that end. In December 1910, at its annual session in Chieng Mai, Siam, the Laos Mission took the following action:—

“We hereby express our appreciation of the tours of Dr. Dodd and Mr. Freeman in French and Chinese Laos, which have revealed to us, as we had not realized it before, the numbers and extent of the Tai or Laos race.

We wish to express our sense of the solemn obligation which rests upon us, and upon the Board and Church we represent, to bring the Gospel to the illiterate, as well as the literate Tai, wherever found."

At its meeting on March 6th, 1911, in New York City, the Presbyterian Board frankly and fully recognized this responsibility as follows:

"The Board recognizes not only without dismay, but with an added sense of responsibility and privilege, that its mission to the Laos-speaking peoples is a much larger undertaking than was supposed when the Board undertook missionary work among them."

Correspondence from the side of the Board, and from that of the Laos Mission, was at once begun with the "China Council" of the American Presbyterian Missions in China, looking to coöperation in opening a bi-lingual China-Laos Station or Mission in that part of South China largely peopled by the Laos race. This district includes at least the south half of Yunnan, nearly all of Kwangsi, and the south half of Kweichau. Roman Catholic missionaries state that half the population of all these districts are Tai (Laos). Dr. Dodd travelled 500 miles in eastern Yunnan and western Kwangsi without an interpreter, knowing not a word of Chinese, but depending upon the Laos speech as it is used in Northern Siam, a thousand miles away: he bought in the markets, he sold his horses and outfit to fair advantage; he talked with high and low as he met them, not without difficulty, but without an interpreter. Northern Kwangsi and southern Kweichau are probably as distinctly Laos, as the districts visited by Dr. Dodd, but no Laos missionary has visited them, and we cannot speak from personal knowledge, as we can farther south and west. Nor is it necessary to speak farther, or explore farther, to show that the Laos Mission has a rightful place in China's southern provinces, and is entitled to present its plans and urge the claims of a people too long left out of account in the plans of the Christian Church.

Our vigorous native church is deeply interested. The Laos Mission at its recent meeting, at which Dr. Bradt and his party representing the Church and the Board at home were present, with one accord and with the hearty approval of the visiting brethren, appealed to the church at home to speedily evangelize the whole fifteen million Laos-speaking

people. Perhaps no people in the world present a more open field for mission work. Dr. Bradt spoke of this as "the largest task facing any single mission of the Presbyterian Church." Such indeed it is. From the Siam-Burma border near Moulmein, it is a full thousand miles in a straight line to southeastern Kweichau, from Bassac on the Cambodia river north of Saigon, to Talifu in Yunnan province, following northwest along the general course of the Cambodia river, at right angles to the other line, is again a thousand miles: yet throughout the entire distance, in both directions, Laos is the prevailing language, and one who knew it would rarely need an interpreter.

It is not out of place to refer here to the recent growth of our work in Siamese-Laos. We have received on confession the past year 628 adults, a larger number than ever before in the history of our work, and the promise for the year on which we have just entered seems still larger. Our communicants' roll now numbers 4,412. Our school work needs renewed emphasis in view of the expected expansion to the north and east, that both evangelists and teachers may be ready. This need the mission and the native church are aiming to meet. But the leaders in the advance, and the means necessary for it, must, in large measure, come from America. We are asking large things, and we have faith that God will give them to us, and that even in this generation, the kingdoms of the Laos shall become the kingdom of Our Lord and of His Christ.

The Religious Problem in Japan

H. LOOMIS.

"**T**HE one and central aim of the bureaucracy, or men in control of Government affairs" says Rev. S. L. Gulick, D.D., "has been the exaltation of patriotism and loyalty to the highest pitch of power and efficiency. In the accomplishment of this it would substitute these for religion.

"To accomplish this, use has been made of the national school system and the army and navy; and for the last two decades this has been the dominant idea in the spirit-life of Japan. It is the outgrowth and evidence of a sincere, but mistaken, effort to meet some of the pressing needs of

the time by the provision of adequate ideals and sanctions for the new national and moral life. That the exaltation of Emperor veneration does not meet the need that is felt for some firm and acceptable basis of morality is seen by the proposition which was made by Mr. Tokonami, the Vice-Minister of Home Affairs, in which is the proposal that there should be a joint meeting of the representatives of the three religions, Buddhism, Shintoism, and Christianity, for the purpose of effecting some union in the promotion of religion and morality."

"My intention" says Mr. Tokonami, "is nothing else than to have representatives of the three faiths meet together and to produce among the general public a stronger religious feeling; also to cause politics, education, and religion to join together and contribute their best to the general progress."

"True national welfare is rooted in the life of the spirit. Religion has its important contribution to make to the progress of the State, and political, educational, and religious forces should, in mutual respect, unite to promote national moral life and prosperity. Accompanying the physical there must be the spiritual development."

Mr. Tokonami is speaking, not his own convictions alone, but those of a large section of Japan's leading men. He would not be in his present high position, nor would he be allowed to make this affirmation were he not voicing as well the conviction of a substantial element in the Government.

"Such a proposal," says Dr. Gulick, "coming from a Government representative, marks a new era in the religious life of Japan, and has aroused general and serious attention. If it meets with approval the result would be such a change in the general condition of the country as would facilitate the work of Christian evangelization to a remarkable degree. In fact there would come a new spirit over the life of the nation and a new moral energy and noble quality into all its activities."

"This is just what has been contended for by all Protestant Christians and it is refreshing to find one so influential in Government circles propounding these principles which lie at the foundation of all Christian education in Japan and throughout the world."

"Hitherto, the prominent leaders in Japan have asserted that religion is but superstition, and the less of it the better."

So general has been this idea that the educated classes have come to be regarded as a non-religious people, and a majority of these who have spoken for the Government have said that religion is needless."

An editorial of the *Japan Advertiser* says: "The statement of Mr. Tokonami is really tantamount to a confession of failure, for it is not so long ago that Dr. Kikuchi, the Head of the Imperial University, was assuring Occidental audiences that in the Imperial Rescript on Education the authorities have found all that is necessary to foster practical morality in Japan. On top of this it is a little surprising, to put it mildly, to be told by a responsible official that the cult of national morality cannot be advanced except through the coöperative working of education and religion, and that without these aids there can be no firm basis for morality.

"All broad-minded Christians should welcome the Vice-Minister's plan. So far as the new departure constitutes official encouragement of a Christian propaganda, which, in the absence of such encouragement could not hope to make much headway, the missionaries will have undoubted cause for gratification."

The *Japan Times* says; "The attitude of the Government in emphasizing the work of religious teachers will do much to impress upon the minds of the people at large the importance of religion. There is no more dangerous state of mind than an utter ignorance of, and indifference to, the religious views of life. Minds given over entirely and exclusively to the material side of life, to the interest of temporal affairs, are bound to give way at any great crisis in life and lead to extreme acts, working harm all around.

"We wish to plead for the necessity of religious training for our people who have been overwhelmed under the new regime of the Meiji era by the extreme secularism of these new leaders.

"As we look back at the total result of the policy of building up a purely secular system of national education we must say that in the matter of moral education the Japanese schools have largely proved a failure. The sense of failure is felt, not only by the most serious-minded of the educators themselves, but by all intelligent observers. We heartily commend the scheme to all religious bodies."

According to a statement of Rev. Mr. Kōzaki the plan of the Vice-Minister of Home Affairs was referred to a Cabinet

meeting and approved by it; then the Vice-Minister went around to all the Elder Statesmen and got their approval. Rev. Mr. Kozaki adds, "We think there will be no direct visible result. Still, the indirect result will be great. In the first place, public recognition of the importance of religious instruction, hitherto almost ignored by the State, will be emphasized. Our Government and public men hitherto have paid no attention to any religion whatever. Religion has been regarded as a sort of superstition, contributing nothing to the creation of good morals and the maintainance of good social customs.

"But now these views are to be changed, and all religions are to be treated with more respect than before. As to the status of Christianity it will receive public recognition, which hithertofore has been denied, and it will no longer be treated as a religion of a foreign country.

"We believe that in the near future a great interest will be awakened among our people, concerning religious matters, especially concerning the Christian religion itself; and thus, the cause of evangelistic work will be thereby promoted much better than before."

The appointment of Mr. Soroku Ebara to the House of Peers is a new and significant departure on the part of the Japanese Government. Hitherto, only such persons were eligible for appointment to that body as belonged to the peerage or paid a large and stipulated tax.

Mr. Ebara has neither of these qualifications, but has made a distinguished record as a Christian leader of great influence. "In fact," says the *Japan Times*, "we know of no other layman Christian so active, so influential, and so highly respected as Mr. Ebara is among his fellow-believers. Mr. Ebara's appointment implies only a recognition of the good he has done as a moral and spiritual leader. The Government could not have demonstrated its fair and unprejudiced attitude towards Christianity in a stronger way than in the present appointment of Mr. Ebara."

The late Bishop Honda testified to the change of feeling now manifest in so many ways in Japan as regards the incoming of Christianity. At Nashinasuno, where special meetings were being held, the school buildings were thrown open for the meetings. At Kokubo large meetings were held in the Government Hall, to which Christians were invited.

At one place, it is reported, the Provincial Assembly adjourned in order to attend a Christian service.

"It is not too much to say," writes Rev. Mr. Uyemura, "that there is a glorious future for Christianity in Japan."

Ideals for the New Education. Extracts from a paper by Ts'ai Yuen-p'ei, Ex-Minister of Education *

TRANSLATED BY J. LEIGHTON STUART.

THERE are two differing conceptions of education, one making it subject to the government, the other raising it above all relationship with the government. Under the monarchical system (including even a constitutional monarchy) education is conducted in entire subjection to the policy of the rulers; under republican forms it conforms to the will of the people and is independent of politics.

During the last days of the Manchu regime popular military education was a subject much in vogue among educationists. But such a policy is diametrically opposed to the principles of socialism, as is evident from decadent tendencies in other countries. Yet our nation, in view of the encroachments of powerful neighbors, its own strong desire for self-protection, and its gradually-increasing weakness, can scarcely restore its prestige unless it develops its military strength. Furthermore, since the revolution, the government has been in the hands of military leaders, and unless the entire nation is fitted for military service we may have a military party permanently in control. So it really seems necessary to have a military education for the present.

But granting this, yet in the present-day struggle for existence, financial strength is even more essential than military, and even the military strength is largely born of money-power. This brings us to the second point of contact with the government, namely, practical education, making economics the central point of a complete educational system, thus supporting those who have most strenuously advocated such a course, and enabling them to apply the higher education to such matters

* Only those parts of the speech which seemed to be of most interest have been printed. The translation is by Rev. J. Leighton Stuart. Editor.

as agriculture, cookery, tailoring, as well as metal-working, carpentry, and masonry. This idea arose first in America and has since spread through Europe. Our own national resources are abundant, but, from the stand-point of commercial development, our people are in their childhood, to the consequent loss and impoverishment of the country. Industrial and commercial education thus becomes a most urgent feature at the present juncture.

The above two subjects aim at national power and prosperity. But we can be a strong military power and still have a menace in the pillaging and raiding of the soldiers; we can be financially strong and yet fail to avoid the intelligent taking advantage of the ignorant, the strong robbing the weak, class distinctions between rich and poor, the sorry spectacle of blood-struggles between capital and labor. What then? The answer is in Public Morals. What does this include? The whole is completely summed up in the principles advocated by the French Revolution—Liberty, Equality, Fraternity. These all define Love, which the ancients knew as benevolence. These three are indeed the root and source of public morality, and the essentials of moral education.

When education has succeeded in securing public morality it would seem to have attained its object. But it has not. It still has not passed away from the sphere of government. The best of governments does not go beyond the securing of the greatest good to the greatest number. The good of the greatest number is merely made up of the good of each individual. This is a matter of sufficient food and clothing, of freedom from disaster and injury—that is to say, a happiness limited to the present. From the individual to the whole, this objective can be planned for by the legislative department, can be carried into effect by the executive, and protected by the judiciary. That is all there is to it. But to pass on to what the Book of Rites calls the Great Principles, and socialists describe as the Golden Age of the Future, when every one lives as he should and has what he needs, this also is limited to earthly happiness and is the final object of government. All this, after all, is merely a matter of the educational process fulfilling its function under the direction of the government. . .

The attainment of present happiness is the aim of government, not so education. For the world has two aspects, the outer form and the inner essence, just as a sheet of paper

has surface and substance. Government deals with the outer aspect and therefore aims at securing present-day happiness as its objective. Religion deals with reality and therefore is of service in regulating this temporary happiness. Education stands in the realm of outer form but deals with the world of reality, hence its real objective is that of developing a true conception of the realities, while it uses the world of outer forms for attaining this conception.

Why then does not education identify itself with religion in serving the cause of present earthly happiness? The reply is that there are ascetic religions, like those philosophers who, for the sake of promoting conceptions which place emphasis on real substance, make an assault upon the world of visible forms, really make the advancement in material civilization the source of all sin, and therefore attempt its destruction. Not so I. The visible world of forms and the one of real substance are not two mutually opposed spheres but two aspects of the one. Since our sense-perception is dependent upon the world of forms and the so-called world of substance is within that of outward forms, there is no occasion to destroy the one before having the other. There are only two ideas which hinder the realization of the substance in the world of forms, one, the contrast between the *Ego* and others, the second, the struggle after happiness. Power of self-protection being unequal, there results the antithesis between the strong and the weak; power of self-nourishment being unequal, there results the antithesis between the rich and the poor. With these distinctions comes the contrast between self and others. The weak and the poor being short of happiness, produces the desire for its attainment. With the contrast between self and others come all sorts of class distinctions, which contradict the reality of things. With desire comes either the misery of non-attainment or the excess when attained, circling through the world of forms but utterly apart from that of real substance. If there could be an equal share for all, then physical wants would be naturally met and the desires springing from varying conditions would vanish, and the antithesis between self and others would disappear. To obliterate the notion of contrasts in the world of appearances and reduce all to equality is to harmonize them with the world of reality. Thus the idea of happiness in material things is one method for leading those lacking it to attain to the world of reality. This is undoubtedly true.

Militarism and industrialism make up what is lacking in self-protection and self-nourishment, moral education makes for mutual protection and nourishment, and all thus tend to abolish desire and make men forgetful of the distinction between self and others. After this we can pass on to the advancement of education based upon conception of reality.

What is the process for promoting the conception of reality? Negatively, it consists in neither abhorring nor clinging to the world of visible forms. Positively, it lies in thirsting for the world of reality and by degrees appreciating it. To act in harmony with the principle of liberty in thought and speech, not to fetter the mind with any one school of philosophy or religious creed, but to maintain continuously an absolutely unprejudiced outlook on life, unaffected by time or place, an education with this as its object—I have no name to give it, so call it the world-view education (世界觀).

While this is true, yet this "world-view" education cannot be effected by daily dinning nor can it be surprised into existence by dry and brief discussions on its relation to the world of forms. How then can it be brought about? By culture, which term includes whatever makes for beauty and reverence. This is related at once to the world of forms and of reality and serves to bridge the two. This is the conception of Kant and no subsequent philosopher has disputed it. In the world of outward forms all men have the emotions of love and hate, of fear, pleasure, and hatred, of sorrow and joy, according to the round of circumstances involving separation or union, disaster or good fortune, life or death, gain or loss. Now culture uses these emotions as the material with which the observer loses thought of all else but the object presented to him, as plucking lotus flowers or cooking beans are culinary matters, but when introduced into poetry become at once interesting; a volcano belching tongues of flame or a fierce wind wrecking a vessel, are objects of terror but when painted they become objects of pleasure. This attitude toward the visible world is one neither of repugnance nor of attraction. Having got rid of the contrasts in outward appearance, and through his culture come into a consciousness of essential harmony, a man becomes what has been described as a friend of Nature and has attained to the conception of reality. Hence the educationist uses the fine arts to lead from the world of outward forms to that of conceptions of reality and to the world-view.

The above five elements in education are all essential. Three of them—militarism, practical education, ethics—are related to government. (Our own ancient moral education also had the element of world-view, but is to be treated specially.) Two of them—the world-view and liberal culture—are above questions of government.

Self-culture (修身) belongs to ethics but involves culture and the world-view.

History and geography belong to practical education, but can be applied to all the others. Historical heroes and strategic places or battle-fields belong to militarism; their record of artists and the history of art, and their pictures of geographical scenes and description of the art products of various places, belong to culture; their records of moralists and local customs belong to ethics; to deduce abstract generalizations from historical events or localized places together with the biographies of famous philosophers, scholars, and religious leaders, constitutes a line approach to the world-view.

Mathematics belongs to practical education. But numbers are pure abstractions, and Pythagoras, the Greek philosopher, regarded them as the origin of everything, so that in one aspect they belong to the world-view; and every phase of mathematics is an aid to liberal culture.

Physics and chemistry belong to practical education. But as atoms and electrons are so small that their chemical affinity cannot be broken, and yet they really embrace all nature, while no one knows their origin or can exhaust their real meaning, these sciences therefore lead to the world-view; and in so far as they can affect the organs of hearing and sight they are even more an aid to culture.

Natural science in its application belongs to practical education; in its display of specimens it belongs to culture; as illustrating the steps of the evolutionary process it can nourish ethics; and in bringing about an appreciation of the might of creative energy it leads to the world-view.

Painting belongs to art culture, but really embraces all the elements; as the reproduction of real objects belongs to practical education, of historical subjects belongs to ethics, and of the most beautiful and impressive conceptions secures the world-view.

Singing likewise belongs to culture, but also includes the others.

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The manual arts belong to practical education, but also have to do with culture.

Sports belong to culture, military drill to militarism, general gymnastics to both of these.

The central ideas of the Manchu regime's imperial educational system were : loyalty, the Confucius-cult, and the emphasis on public duty, soldiery, and practical matters. Loyalty to the emperor is incompatible with the democratic principle, and the Confucius-cult with religious liberty, and need not be here discussed. (The teachings of Confucius and the so called Confucian religion of later times must be clearly distinguished. As to the places educationists of the future will assign to Confucius and to the Confucian cultus, this requires separate treatment, and should not be touched on now.) The emphasis on soldiery we call militarism, on practical matters we call practical education, and on public duty we call public morals. While it is unavoidable that there should be variations, yet the main lines are the same. But the world-view and culture they did not touch while on I would especially stress them.

Origin and Migrations of the Hakkas*

GEORGE CAMPBELL.

THE Hakkas are distinguished from other Chinese by their speech and some of their customs. Generally speaking, they inhabit the mountainous portions of the Provinces of Kwangtung, Kwangsi, Kiangsi, and Fukien. Physically, they do not differ noticeably from the Cantonese or the Hoklos. More fearless and self-reliant than the town-dwellers, they have all the love of liberty which characterizes mountaineers the world over. Their custom of daily bathing makes them more cleanly in person, however, than most Chinese. The women are usually strong and erect, on account of the outdoor life they lead, made possible by their unbound feet. Excessive toil, begun too early, may account in part for their being undersized.

It is difficult to estimate the number of Hakkas. In Broomhall's recent work, entitled : "The Chinese Empire,"

* Read at Swatow, May 28th, 1912.

it is stated that fifteen millions of Chinese speak the Hakka dialect. It is comparatively easy to delimitate the region occupied by them in Kwangtung, but in Kiangsi the *t'an*, which we readily identify with the Hakka at first, becomes less intelligible than the Mandarin, as we go northward, so we are at a loss how to classify the people.

Current misconceptions about the Hakkas abundantly justify an inquiry into the origin of this people. Many who speak with authority on Chinese subjects have made absurd mistakes about this numerous, intelligent, and enterprising race.

If we go for information to the "Encyclopedia of Missions," we learn that "the Hakkas are a peculiar race or tribe, inhabiting the mountains near Canton and Swatow, who are of a lower social rank than the native Chinese. Their language is written with the Chinese characters." The traditional antipathy of the Cantonese for the Hakkas has something to do with this widespread impression that the Hakkas are a mongrel race more civilized than the aborigines, but hardly entitled to rank with the Chinese.

Where whole districts are peopled by Hakkas, as in the Prefecture of Kiaying, we find communities maintaining quite as high a level of education and culture as can be found in the province. It would not be easy to find an inland district where the people are as well housed as they are in Moichu, (Kiaying). The manufactures of Hinnen enable it to support a denser population than other Hakka districts, but even in Moichu the average number of inhabitants to the square mile figures out at 333. The artisans of Hinnen are as skilful as any in China. Being strictly an inland people they have not developed such great merchants as are found in Canton, or Swatow, or Amoy, but there is no reason to think that they lack business capacity. The railroad between Chaochau and Swatow was built by Hakka contractors, and is now owned and largely manned by Hakkas. The military genius of the race was not exhausted when it furnished the great leaders of the Taiping rebellion. The political aptitude of the Hakkas is unquestioned: they take to politics as naturally as do the Irish in America.

The Hakkas themselves take much interest in establishing their descent from purely Chinese ancestors. About six years ago an attempt was made by a Cantonese writer to put on

them the stigma of mongrel descent. The attack really involved the Hoklos as much as the Hakkas, but did not appear to arouse the same resentment on the part of the former. The author of a school history of Kwangtung, one of a series of text-books authorised by the provincial authorities on education, took occasion to state that the Hakkas and Hoklos were not of Chinese stock, being quite distinct from the Cantonese, and generally believed, by those best informed, to be descended from the aboriginal tribes of Fuhkien.

In tracing the stream of Hakka immigration to its source, we tread a well-worn path. Nine out ten of the Hakkas of Eastern Kwangtung will tell you that their ancestors came from the county of Nenfa, and the township of Shakpiak, in Tingchaufu, Fukien. It is easy to find out, in the case of each clan, the time when the first ancestor left Nenfa and made his home in Kwangtung, for the family register begins with his name. The movement began and ended in the fourteenth century. The Hakkas came to Moichu from five to six hundred years ago. Some clans came from other parts of Kwangtung, e.g. the Lu clan came from Chaochaufu, the Lim from Taipu, the Tshi from Poklo.

When we have traced the Hakkas to Nenfa, our task is but just begun. Where did they live before they went to Nenfa? How did they happen to go to Nenfa? The family traditions and the record of such families as can trace their families beyond Nenfa, indicate that they came originally from Honan, the cradle of the Chinese civilization. Each family has one or more *t'ong* names, handed down from time immemorial. In most cases these are of places in Honan, e.g. the *t'ong* or Hall names, of the Liong clan are On-t'in and Si-ho; of the Yap and Chong clans, Nam-yong; of the Lim, Yin-chon. Another argument for the Honan origin is drawn from the similarity of the marriage and burial customs. It is also stated that Hakkas who have visited Honan, say that the language of Kwongchufu is like that of Moichu, and that of Kwangsan *hsien* is practically identical with it.

There appear to have been two periods of migration, one early in the fourth century, and one late in the ninth. The Emperor of the Tsin dynasty, Fai Ti, was captured by the Hun leader, Liu-yen, and compelled to wait on him in a menial capacity, until it suited his fancy to put him to death. Strange to say, his successor, Nen Ti, was also captured by

Liu-yen, and compelled to wait on him at the table, until he tired of seeing him around, and put him out of the way. These insults and humiliations seem to have broken the spirit of the people. When the founder of the Eastern Tsin made Nanking his capital, many left their homes and took their families across the "Great River." This was to them a very serious step, comparable to the crossing of the Atlantic by the Pilgrim Fathers. So, in the time of the Sungs, it is plain that they regarded the Great River as their principal barrier against the Mongols.

Some of these emigrants settled in Kiangsi. Others went to Chekiang and on into Fukien. Those who went on to the sea-coast and settled there were perhaps the progenitors of the Hoklos. The families who settled in Kiangsi probably drifted southward and their descendents may be those we call the Hakkas of Kiangsi. I have no data, however, for tracing their migrations.

It was not until four hundred years later that the Hakkas emigrated from Nenfa to Moichu. How is it that they retained to such an extent the language and customs of Honan, when their fellow emigrants soon blended with other elements to form the Fukienese of to-day?

The early settlers among the savages of North America were simply transplanted European communities, as the names suggest: New York, New England, etc. The physical conditions modified them, but the savages failed to impart their customs, or even to change the language of the strangers settled among them. It is difficult to find any trace of Indian blood, languages, customs, or institutions in the America of to-day. In Mexico, however, the Aztec civilization made a lasting impression on the invaders and the Mexico of to-day shows the result. The Honan emigrants who settled in Nenfa would reproduce the conditions of the homeland, with few modifications, and we should expect a new Honan, with the language, customs, and culture of the most civilized portions of China. The savages they dispossessed would have no more effect on them than the Indians did on the European settlements of America. Those, however, who settled along the sea-coast would be indistinguishable from those around them in a few generations, because the civilization of the newcomers presented no such disparity when contrasted with that of the older settlers.

The historical parallel between the tide of immigration of all nations which pours into America yearly and is absorbed so as to leave hardly a trace to the succeeding generation, and the Honan immigrants, in the train of Vong Chau, who were distributed among the cities and denser settlements of Fukiên, is suggestive. Contrast with this the handful of French colonists in Lower Canada who have become a great French community in the midst of an English land. The sturdy Honanese who settled on the lands of the Man savages were able to transmit to their descendants, with little impairment, the heritage of language, customs, and institutions which they had brought from their native province.

One authority, in stating that the Honan immigrants first settled in Nenfa in the last years of the Tang dynasty, says that they afterwards spread all through Tingchau prefecture and into Kwangtung and over Kauchau prefecture in Kiangsi, occupying the mountain lands and having little to do with other people, thus preserving unchanged their Honan ways and language.

During the Sung dynasty we hear little or nothing of the Nenfa settlements. They were so far from the highways of travel that it is no wonder the Mongol armies either failed to find them, or did not think it worth while to do so. Tingchau was visited, but there was no blood-letting in Nenfa. We may assume that the population had nearly reached the limit of the capacity of the land to support them, so that an outlet for emigration was much needed.

Toward the end of the Southern Sung, a scholar from Nenfa by the name of Heu On-kwet, went up to the metropolitan examinations and won the degree of *tsin sz*. He eventually went to Moichu and opened a school there. One of his pupils was Ts'ai Mung-kit, who secured his metropolitan degree at the age of twelve. This was the beginning of the literary renown of Moichu. On-kwet may not have been the first Hakka to reach Moichu, but from his time on the two places were known to each other. The townsmen of On-kwet would be welcome in the town of which he had now become a citizen; the restless spirits of Nenfa thought of Moichu as a place where they might make their fortunes.

An ancient book, speaking of Moichu in the Sung dynasty, says that "the country is extensive, but the people are indolent and depend on tramps from Tingchau and Kauchau to till

their soil, as few of the natives are willing to do farmwork." (Substitute 'women' for 'tramps' and the characterization is not inapt to-day.) It is well to know that, before the Southern Sung, the inhabitants of Moichu were few and the shifting inhabitants of Tingchau and Kanchau considerable. In the first recorded census of Moichu, taken not earlier than 976 A.D., 1,800 families were enumerated, of whom 1,210 were natives and 367 Hakkas. The terms used might be rendered: "Host" and "Guest" respectively, or: "Landlord" and "Tenant," or: "Master" and "Tramp." One hundred years later we find the relative proportion changed, for the Hakkas number 6,548 families although the natives have increased to 5,824 families.

There is a tradition that the population of Moichu became so dense toward the end of the Southern Sung, that no less than eighty ferry-boats were in use at the city, where now a much less number is quite sufficient. It is probable that the boats were smaller then—in the last twenty years the average size of the boats on the Moi River has increased noticeably.

The Mongol armies, in their resistless march southward, reached Moichu in 1276 A.D. At this time Mung-kit was the leading citizen of the place, and filled with patriotic ardor and hatred of the Mongols. When the magistrate made haste to surrender the city, Mung-kit's indignation knew no bounds. Though held a prisoner, he was kindly treated by the invaders, who sought to induce him from his allegiance. He reviled them so bitterly that they finally put him to death.

In less than a year the Sung patriot and statesman, Vun T'ien-siong, re-took Moichu. His first care was to perform the funeral rites of Mung-kit with every mark of honor. The men of Moichu flocked to the standard of Vun T'ien-siong and followed him into southern Kiangsi. Few of them ever saw their homes again. It is recorded that a man by the name of Tsok raised a regiment of nearly a thousand men among the people of his own clan, and only one of them survived the wars! In all, there were ten thousand men who left Moichu to fight the Mongols. Such a draft on their male population must have left them crippled in their defense against the Mongols when they came to Moichu the second time—only a few months later.

Moichu suffered terribly for its patriotic support of the Sung. The country became a wilderness. A native writer,

in speaking of the deserted houses and fields, asks if the people have all turned into foxes and birds. The Yau savages were emboldened to come down from the recesses of the mountains and attack the remnant of the people. They were only driven back after a pitched battle near the city.

Once the country was thoroughly pacified and the new government functioning properly, immigrants began coming from Shakpiak in Nenfa and from Shonghong, in Tingchau. The ancestors of the great clans of Vong, Chong, Ch'in, Li, Liong, Ts'ia, Siau, Yap, and others came to Moichu before the close of the Mongol dynasty. They now count from seventeen to twenty-five generations in Moichu, or an average of twenty generations, indicating a period of 600 years. They found the country so thinly settled that they practically built up a new Nenfa, as their forefathers had reproduced in Fukiên, the civilization of Honan.

It is not likely that the immigration was very large, for we find, by a census taken near the close of the reign of Fung-vu, the founder of the Ming dynasty, that there were in all Moichu only 1,686 families containing 6,989 persons. That shows a loss in families, of over 86% in 300 years. It is recorded that Fung-vu recruited men in Tingchau to fight the Mongols and re-conquer Kwangtung. Modern Moichu dates from the establishment of the Mings, practically. At the close of Fung-vu's reign there were but 7,000 persons in Moichu. In 1848 a census showed 268,193 inhabitants in Moichu, though P'ingyen (and perhaps other countries) had been carved out of its territory in the meantime. This forty-fold increase was in spite of the loss of immense numbers who had gone from Moichu to other parts of Kwangtung, to Kiangsi, and other places.

The Hakkas were loyal to the Mings and many went to Kwangsi, while that province held out for the last prince of the house. I believe that the thousands of Kwangsi soldiers recruited in that province for the support of the recent Revolution were almost, or quite, all Hakkas, descendants of the Hakkas who went to Kwangsi some ten generations ago. Among these same Kwangsi Hakkas it was that the Taiping king found his first fighting adherents.

Of late years the Hakkas have gone abroad in vast numbers. Next to the Cantonese, they are the most widely scattered of any of the Chinese. In the Dutch East Indies,

Borneo, the Straits Settlements, the Malay Peninsula, Siam, and Burma—the Hakkas are especially numerous. In some Hakka districts it would be easier to find a family where every male was abroad than to find one utterly unrepresented in foreign parts. Of the older migrations there are traces in Formosa, where there are said to be half a million Hakkas, and in Hainan, where there is also a large resident population of Hakkas.

It seems fairly plain that the Hakkas originated in Honan, probably in Kwongchü, and came to Kwangtung by way of Fukien. The earliest emigrants seem to have been absorbed by the people among whom they settled, with the possible exception of those who drifted southward through Kiangsi. This was also the case with the movement into Fukien in the time of Vong Chau, with the exception of the settlers in Nenfa, and those who from there straggled over into Kiangsi.

Almost all the Hakka clans, perhaps all the large ones, come by direct descent from Nenfa ancestors. The Hakkas of Kwangtung trace their lineage back to Moichü, or through Moichü to a remoter origin, as a rule. The few who claim a Kiangsi origin often trace back to a Fukien ancestor.

I believe these conclusions will not be seriously modified by more thorough investigation. The history of Nenfa would be of the greatest interest and value in this connection, as would be first-hand information as to the language now spoken in Kwongchü. I have not taken up at all the line of argument on which the native scholars rely so much, viz., the resemblance between modern Hakka and the ancient Chinese, as recovered from the poems and rhymes of antiquity.

As to any corruption of the Chinese stock by mixing with the aborigines, it does not seem probable. Yet it is said that the Hakkas in Formosa married freely among the savages there. It may be that there was some intermarriage during the hundreds of years when the Hakkas were living in the former haunts of the savages, in Nenfa.

The Hakkas are certainly a very distinct and virile strain of the Chinese race. The circumstances of their origin and migrations go far to account for their pride of race and martial spirit. Probably they never had the custom of foot-binding. It is safe to predict that Hakkas will play an increasingly important part in the progress and elevation of the Chinese people.

In Memoriam:—Rev. John A. Cherney

C. E. TOMPKIN, M.A.

DURING the past eighteen months the American Baptist Mission in West China has been thrice visited by the Death Angel. Three stalwart men have been chosen for advancement. Two of them were from the same station, Suifu, Szechuan, while the other one had spent most of his years of service in that station. The last one called was Rev. John A. Cherney.

Mr. Cherney was one of the West China refugees, having left his station last August. He served in the Famine Relief work for a season, and, with his wife and infant son, moved to Kuling early in the season, not alone for the healthful benefits of the locality, but to engage in uninterrupted language study. But he had scarcely been on the mountain two days when the fatal illness (black small-pox) began to show itself, and he succumbed May 11th, being confined to his bed but five days.

The source of infection can not be traced. Utmost precautions were taken to prevent the spread of the disease, and there has been no sign of further infection. Much credit, and heartiest appreciation is extended to Dr. N. G. Barrie for his faithful ministry to the sick, and for his thoroughness in attending to the disinfection.

Mr. Cherney was born in Cleveland, Ohio, thirty-three years ago. He took his college course at Granville, O., and his theological course at Rochester, N. Y. He had only entered his third year of service in China and was preparing to shoulder the arduous labors in connection with the church work at Suifu, Szechuan, after these years of language study, and he had been exceptionally successful in the study. In fact, he voiced the sentiment of those of us who knew his fitness for his chosen work, one day during the illness, when he said "I believe I'll get well! for it seems as though God would not call me away, just as I am ready for my life's work." But with that buoyant faith he possessed, he acknowledged the Father's right and claim, and so "went on a little farther."

Should we endeavor to give, in a single word, the prevailing characteristic of his life it would be "cheer." His face ever bore a smile, and many were the rough paths over which he easily rode in the strength of his hearty cheer, or dispelled the clouds in the lives of others by the power of his sunny spirit. It was easy to predict his success in his chosen labors in China, in ministering to the cheerless lives in his parish. But his success has developed, and will develop, along other lines than man had foreseen.

In the midst of the darkness of the hour, the sense of loss that comes to all who knew Mr. Cherney, the beautiful faith, the brave spirit, and sweet fortitude of her who, with breaking heart, bears the loss of companion and husband, shines out in clear, bright relief. To watch her is to see the proof that there is a Comforter, real and vital. Mrs. Cherney, who is a trained nurse, is hoping that she may be able to return to West China and continue in the work to which both she and her husband had dedicated their lives.

Rev. S. B. Partridge, D.D.

REV. WM. ASHMORE, D.D.

ANOTHER of the old missionaries has gone to the home above. Dr. Partridge died at his home in Hamilton, New York, on April 10th. He was born and brought up in northern New York, studied at St. Lawrence Academy in Postdam, his boyhood home, and took his college course at Middlebury, Vermont, graduating in 1861 at the age of twenty-four. It was at the beginning of the civil war, and he enlisted as a private in a New York regiment and served through the war till its close. His record as a soldier was most honorable. He was repeatedly promoted and several times specially mentioned in dispatches on account of bravery under fire. He rose from the ranks through second and first lieutenant to be brevet-captain. Early in his term of service he was assigned to duty in the signal corps where he had a wide and varied experience.

At the close of the war he at once entered upon a course of theological study, and during the last year of this decided to go to the foreign field. Graduating in 1868 he sailed in October for Bangkok, Siam, to engage in work for the Tie-ciu-speaking Chinese who are found in such large numbers in that kingdom. Early in 1873, the mission at Swatow having lost Mr. Johnson by death, Dr. Partridge was transferred to China, and spent the rest of his missionary life at Swatow, returning to the United States for the last time, on account of broken health, in 1908.

Early in his missionary career Dr. Partridge became interested in the matter of giving the Scriptures to the Chinese in the colloquial form. He began with the Old Testament book of Ruth in 1875. Two years later he colloquialized the Acts working from Dr. Goddard's Wen-li version, and subsequently, after his return from his first furlough home, several of the Gospels and Epistles. A considerable part of the New Testament we are now using, was, in the first instance, rendered into colloquial by him.

In the earlier years Dr. Partridge spent much time in field work among the inland churches, a number of which were started under his leadership. In the later years his time and strength were largely given to the instruction of men in our Theological Training Classes.

Dr. Partridge believed in the Chinese and gave himself gladly for them. The esteem and affection in which he was held by them were made clear in the spontaneous testimony given by them at the memorial service recently held in our compound chapel.

Practical, unassuming, quiet, even-tempered, straightforward, always dependable, Dr. Partridge was an ideal friend and associate. Those who knew him are confident that he has heard the welcoming words: "Well done, good and faithful servant."

Swatow.

Correspondence

REFORMED SPELLING.

To the Editor of the

"THE CHINESE RECORDER."

DEAR SIR: It is with no little pleasure that I note from your July number that you are interested in the subject of the improvement of English spelling. For a long time I have believed in and, to some extent, used the simplified spellings recommended by the Simplified Spelling Board of New York, and I should enjoy writing you a long letter on the subject, but I shall content myself with giving two or three of the reasons for thinking as I do, that English spelling should be made systematic and scientific.

In the first place we ourselves ought not to hesitate to use a simpler and more reasonable way of doing a thing just because it is new. English spelling has always been changing and will continue to change. There is no reason (except "old custom") which requires us to keep the extra *me* on *program*, which would not equally require

us to keep the final *k* on *music*, *public* and *lunatic*, which we used to see spelt *musick*, *publick*, and *lunatick*, in the King James' version of the Bible. Nor is there any reason for retaining the letter *u* in *labor* and other words of the sort which would not equally require it to be retained in *author* formerly spelt *authour*.

Again, spelling should be systematized for the sake of non-English speaking people who wish to learn our wonderful language. It is difficult enough at best, but while we continue to ask them to learn to distinguish and pronounce correctly such words as *bough*, *cough*, and *rough* it is unnecessarily hard. "The sound of long *o* is represented in at least thirteen different ways: *So*, *boat*, *oh*, *door*, *roe*, *soul*, *though*, *low*, *owe*, *yeoman*, *sew*, *hautboy*, *beau*."

But the chief reason why I advocate simplified spelling is on account of the children. Students of the subject find that English and American school children are a year, or more, behind those of Germany, and

attribute the fact to our intricate and disordered spelling, the learning of which, for reading as well as for writing, requires so much of the child's time. But this is not the worst thing about our unscientific method of spelling. The worst of it is that it teaches the child that he must not depend upon his reasoning powers but on an act of pure memory. After the mischief has been done we try by Geometry and other studies to train what we before had dwarfed, that is the power of reasoning from analogy. It is for the sake of the learners, that simplified spelling is favored by W. H. Maxwell now and for many years the city Superintendent of Schools, New York, though he says he personally dislikes the new forms.

It is difficult for me to keep this letter from growing too long. Will you permit me to close with a quotation from one of the publications of the Simplified Spelling Board?

"Is English Spelling, alone of all human inventions, after so many changes, to be kept henceforth forever exempt from change? Customs, laws, religions, arts, sciences, ideas, words, all things of life and value, change. Is English spelling the one perfect and immutable thing? Since when?"

Yours very truly,

J. W. CROFOOT.

West Gate, Shanghai.

TO ALL THE MISSIONARIES AND
EDUCATIONISTS IN CHINA.

DEAR SIRs: Education is the foundation of a country. This is especially true in a country with a Republican form of Government. The Government

and Missionary Societies, therefore, have used their utmost strength to open schools of different grades to educate boys and girls. But I am sorry to note that very few men are thinking of opening schools for grown people of the lower classes who have already lost their opportunity to study. The greatest reason for this is that the Chinese language is too hard for them to study. Common scholars who can read pretty well must know at least from 2,000 to 3,000 characters. How can a farmer or a business man find time to study so that he can read the books on many different subjects? Therefore, there seems to be no hope at all of teaching the common people to read and making our nation fit for a Republican form of Government.

I have been trying to solve this problem by preparing books with 600 characters only. The first book is a primer teaching the 600 characters. This is to be followed by a second book, a Reader on Hygiene, the third on the Relations of Man, the fourth on the Country, the fifth on Ethics, the sixth on Physical Geography, the seventh on Farming and Mechanics, the eighth on Reforms of Customs and the ninth on Letter writing—all together nine books which are all written in the 600 characters. This will form a one year's course suitable for the lower classes of people. Four of these books are already published.

Would the missionaries, pastors, and teachers like to educate all the common people of our big country? If so, the following suggestions may be considered.

I. To start an evening school or schools at every station to teach men or women, especially

the enquirers, one or two hours a day.

II. To get the pastors or teachers of the out-stations to teach them if they are interested in this kind of work, or to get a special teacher, who is strongly patriotic and who is willing to teach without pay or at a nominal fee per month.

III. To use chapels, or boys' schools, or Christians' homes as the class rooms.

IV. To get the books from the undersigned who is willing to help furnish the books and assist in plans for the opening and conduct of the schools if desired or necessary.

Yours very sincerely,

TONG TSING EN.

*Baptist College and Seminary,
Shanghai.*

OBSTRUCTIONISTS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The gentry of this place assembled yesterday and passed a resolution to the effect that they would not permit the mission to buy property within the city limits.

The local magistrate, who was present at the meeting, tried to show them their folly in acting thus, but they were immovable in their attitude.

A few days ago, when money was collected for public funds, some very harsh words were uttered against foreigners.

Suiping has heretofore been an outstation under Kiashan, Honan. A missionary has stopped there now for about three months.

Respectfully yours,

H. M. NESSE.

Suiping, Honan,

OUR RELATIONS TO THE HOME BOARDS.

To the Editor of

"THE CHINESE RECORDER."

DEAR BRETHREN: I was very glad to see in the April issue a suggestion from Mr. Campbell of Formosa, that a special issue should be made of the papers in the last December number referring to the relation of the Home Board to the Foreign Field. These papers were, I think, most valuable and timely. I have already quoted largely from them in a communication to the Society (English Baptist) with which I am associated, as the subject has now been discussed at several of their committee meetings. Some of us feel that as regards the work in our own particular province (Shansi) the work there has been materially injured and delayed by the undue interference by the Home authorities. If any issue be made as proposed by Mr. Campbell, I shall be very glad to take 50 copies at least.

With every good wish,

Faithfully yours,

E. H. EDWARDS.

40 Inverleith Place, Edinburgh.

A NATIONAL COUNCIL.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It would be helpful to those interested in the Federation Movement if the Organizing Committee appointed by the Centenary Conference could give a brief account, in the RECORDER, of what is being done to give effect to Resolution 5 of the Conference Resolutions on Comity and Federation. That Resolution reads as follows;

"The duty of this Organizing Committee shall be to take steps to secure the formation of the Provincial Councils at the earliest possible date; and after full consultation with the various Provincial Councils, to effect the organization of the Representative National Council."

Councils have been formed in a number of provinces, and some of them at least justify their existence. It is now of supreme importance that these Councils should be linked together by a National Council, without any longer waiting for all the provinces to fall into line. Questions are being brought forward for discussion in the Provincial Councils which concern not any one province alone but all the Churches of Christ in China. The National Council is thus an obvious necessity, since such questions can only be satisfactorily discussed, and a common line of action devised, in a General Council.

Dr. Cochrane's words in your issue of June 1911 may well be re-emphasised at this time. "In view of recent happenings . . . we are in the most urgent need of drawing closer together and of forming the National Council at the earliest date."

I am, Sir,

Yours sincerely,

"INTERESTED."

A CORRECTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: As one of the missionaries who have been working in the Anti-Opium Crusade for over a quarter of a century it was with much surprise and interest that I read in Mr. E. W.

Thwing's letter published in your recent issue: "*As some six years ago the missionaries of China took a leading part in the beginning of the anti-opium movement, etc.*" To those readers who have arrived in China during later years this can only convey the impression that the Anti-Opium movement commenced only six years ago, i.e., at the time of the advent of the International Reform Bureau. Whereas, from the commencement of missionary work, it has been the boast of the advocates of suppression that every missionary from Morrison down, including Hudson Taylor, Griffith John, Dr. Muirhead, Mr. Foster, Bishop Moule, by pen and voice were champions of the cause. The writer, for evidence given before the Royal Commission in 1894 in London was said to be the "best newspaper abused man in London." While Ningpo, Foochow, Peking, and other places had Anti-Opium Societies years and years ago!!

Thanking you in anticipation,

I am yours truly,

"LEST WE FORGET"

THE TESTIMONY OF HIGH
OFFICIALS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: There is a deep and growing realization among many of China's leaders to-day that what the nation really needs most is moral and spiritual power; and they feel that this can only come from religious convictions. Personal character is of more importance than intelligence, ability, or outward changes. That so many of China's strong men are looking

to a higher power than man's, gives rich promise of better things for the New Republic.

During a few weeks recently spent in Peking the writer had opportunity to meet with the President, the members of the Cabinet, and the leaders in the National Council, and was much impressed with this feeling after God by so many who were not as yet Christians. There are quite a number of Christian men in office at Peking to-day, and they need our constant prayers, but many others there realize the power of Christianity, and that China needs it. The head of the Board of Finance said to me: "Reform is not enough, China needs religion. What kind of religion? Not only that which helps a man himself, but a religion that makes him want to do for and save others." The work of Christianity for others is appealing to China to-day.

Another President of a Board, an old time official, not a Christian, said to me: "In our education we need something more than Confucianism; it is necessary to move men's hearts. The learning of the doctrine and philosophy of Confucius takes years of hard study, and then it may not make a good official. It is only in his head, and the poor and great mass of the people cannot get that difficult education. Something more is needed. Yet an ignorant man will go to a chapel and hear, for half an hour, a message that will move his heart and make a different man of him. China needs something like this to prepare her people for the future." Still another President of one of the Boards said to me: "I learned to trust in the providence of God during

the past year as never before, and it gives peace to my heart in place of worry." To have even a few men with a spirit like this in the government of the Republic of China gives hope for the future of the nation and the wonderful extension of Christ's Kingdom in the land. Many other men, who have not a personal realization of the power of Christianity, yet are beginning to believe that it can alone make China strong. The Chinese Christian Church is to take a new and larger place in China. Let us have a stronger faith, and believe in great things and a wonderful manifestation of God's power in the life of this new nation.

E. W. THWING.

Shanghai.

BETTER HYMNS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I should like to make a suggestion for the consideration of your readers. Inasmuch as our present collection of hymns for public worship is for the most part very poor, something might be done to awaken in the missionary mind a sense of the importance of getting hymns of a more uplifting type. The bad Chinese, the untrue theology, and the poverty of thought manifested in many of our hymns must often be a source of disquiet to people who are in the habit of reflecting as they sing on the meaning of the words they utter (or feel they cannot utter). I am quite aware that we must await the uprising of Chinese Christian poets to supply the need I am thinking of, but such poets are more likely to arise in connexion with

churches from whose worship worthless hymns are excluded than in connection with those in which hymns of this type are in constant use. A paper or two on hymnology for the Chinese might stimulate thought on this question and lead to a "Poet's Corner" in say every other number of the RECORDER in which three or four versions of some of our standard European Church hymns could appear. The editor of this department could print the hymn in its original form in one number and then two or three months later could print the best translations sent all together. I venture to think that within two or three years this would be regarded as a very interesting and very useful part of the work.

With kind regards,

Your sincerely,

ARNOLD FOSTER.

[The Editor would be very glad to have above suggestions acted upon.]

A "PROTEST"!

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I in your column protest against such action as that taken by whoever is responsible for the publishing of the so called "Protest from China" against Mr. S. D. Gor-

don's visit to the Summer Resorts.

Surely the authors don't wish us to judge of the man's whole teaching from one short paragraph any more than they would like their own outlook on heathen lands to be supposed to be fully comprehended in the epitome of their experience given on the handbill. Having been approved by our various Societies to be "entrusted with the Gospel" surely we are "of age" and may venture to listen to any teacher and get what help we can from him. No one reading Mr. Gordon's books can fail to see that we are very likely to get considerable help from him: if we don't agree with all his views expressed or understood, well—perhaps it's too much to expect for a few hundred years yet.

I don't know what body invites people to come out and help us, but when they are invited and have accepted let us see what help we can get from them. Perhaps it's too strong a thing to say, but it seems to me that the attitude of those who issued this leaflet is approaching dangerously close to that which made our Lord angry as described in St. Mark 3:2, last half.

Thanking you in anticipation,

I remain,

Yours truly,

JOHN CURTIS.

Our Book Table

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

Missionary Gleanings from Theological Magazines and Literature. By G. G. Warren, Changsha.

There are quite a number of excellent magazines now published in Great Britain and America that are devoted to theology and theological literature. Amongst the articles they contain there are some—not many, it is true—that specially discuss aspects of theology and work connected with the Mission field. There are, however, many more articles that have a distinct and very real bearing on Mission work, though the home readers, and it may be even the writers themselves, are not conscious of this fact.

I have so often found help in such magazines that it seems worth while passing on some of the good things gained to the readers of the *RECORDER*, many of whom may have less opportunity of seeing, or less inclination of reading these magazines than the writer.

While I have no intention of giving anything like a survey of theological literature in general, I should be glad, with the permission of the Editor, to answer any questions that may be sent in as to the most suitable English books for helping those who have to expound special parts of the Scriptures or special theological subjects to their Chinese colleagues or fellow-members. I am very conscious of the slender equipment that is all I have to enable me to help others. In the inland city from

which most of my writing must be done, there are neither libraries available for reference, nor bookshops at which new books can be looked at and sampled. I am, however, only offering help to those who are in like plight. I can but compare myself with a country practitioner whose attainments are laughable compared to those of a John Hopkins or a London M. D., but who is useful to folk suffering from common maladies.

The "Hibbert Journal" for October 1911, was a special number. It is entitled a "Decennial Number," as it commences the tenth volume of the publication. It contains two articles that are of special interest to missionaries. One is on the Sikh Religion and gives a succinct account of the rise and literature of the tribal sect that supplies some of the treaty ports in China with extra police and watchmen. It might be worth the while of workers in such treaty ports getting the article and studying it. It is itself so condensed that a still further condensation to a few paragraphs would not be of much help.

Dr. Adolf Harnack is acknowledged to be the first of living writers in his knowledge of all literature that pertains to the history of the first three centuries of the Christian Church. He gives, under the title "Greek and Christian Piety at the end of the Third Century," a study of the way in which Christianity

had influenced men who professed themselves to be opponents of the Christian Faith and who were reckoned by Christians as open and avowed enemies.

The article contains a most interesting account of a long letter written by Porphyry to his wife to comfort and strengthen her in a time of trouble and trial. Porphyry was a philosopher who was born at Tyre about A.D. 233 and who taught at Rome till his death in 305. He was the author of a lost book entitled "Against the Christians." Eusebius published an answer that is also lost. The original work was ordered to be publicly burnt in 435.

The last forty years of Porphyry's life were years of weakening influence of the old state religion and increasing influence of Christianity. They were followed by the last, though fiercest, outburst of persecution. On the one hand, Porphyry said of the greatest contemporary theologian, Origen, that "in respect of his views regarding the universe and the Godhead he thought like a Greek;" on the other hand when the state ceased for a time to persecute it was natural for the church to recall the apostolic teaching that the powers that be are ordained of God. The two parties were continually drawing near. Three things says Harnack, were still able to part them: First, the question of power; the state could not tolerate the church whose chief officials had more power than governors and mayors. Second, the rejection by the church of old time tales and myths; "They thrust out philosophy, and set up a foreign myth;" "they are barbarians;" "they care nothing for the gods

of our fatherland." Third: there were sundry points of controversy; the one side held the world was created; the other that it was eternal. The one taught that the body perishes; the other that it is raised; above all the one was polytheistic, the other monotheistic.

The student of the problem of the relations of State and Church will be interested in the following statements of Dr. Harnack: *'Constantine the Great... used [the mischance of the State being worsted in her attempt to persecute the Church] as a starting-point to bring the tolerated and privileged Church into subjection to the State, and so to gain for the State the power of the Church. He recognised that it was possible and necessary for the State to get control of the bishops, and through them to incorporate the Church in the State. He perceived that when the State sways the Church it will sway the conscience too, and will so win a much greater power than it ever possessed before. He saw that, and acted accordingly. What the heathen State had never attained—the subjection of the Church—was attained by the "Christian" State.'

'For the heathen piety', says Dr. Harnack, 'a better witness than Porphyry could not possibly be desired. During a period of his youth he had had relations with Christianity, perhaps had even been a Christian. In one of his earlier writings, he still shows an appreciation of Christ, but his hatred of Christians is already evident. Later he composed his great work in fifteen

* Verbal quotations from the article (sometimes abbreviated by omission of clauses or sentences) are given in single inverted comma form.

books against the Christians—the most comprehensive and profound piece of polemic that was written against the Church in antiquity. His chief aim in this work is by means of a detailed and fundamental criticism of the narratives and doctrines of the Old Testament to destroy the foundations of Christianity. In particular, the evangelists and apostles appear to him not only uncouth and foolish persons, but also liars and scoundrels. It is true that he distinguishes Jesus from them, but he has no reverence for Him, and charges Him with vacillations and inconsistencies. What kind of piety, then, belonged to the greatest assailant of the church?

Porphry was verging on old age when he married Marcella, a widow with seven children, but without means. He married her because he had perceived in her a deep aptitude for philosophy, although he knew the marriage would involve him in monetary anxieties. Ten months after the wedding, Porphyry had to undertake a distant journey alone. It was while on this journey, suffering from persecutions of malicious neighbours that he wrote the letter that forms the basis of Harnack's article.

'The dominating ideas of the letter are these: man's highest task is to know God and gain a firm relation towards him; everything sensual and transient is valueless, only the eternal has worth; the worst evil is sin, the highest good is knowledge and purity of soul. It is God who creates all that is good; only when we live with him and he operates in our soul, can we attain to the good and eternal life.' In fifty brief paragraphs, Harnack summarises the teaching of the thirty five chapters

which are all that is left of the letter. As specimens, the following are selected: "All the good we do is God's work; all the evil we do is our own, and God has no blame for it." "We must ask of God only such gifts as are worthy of God—that is to say, such things as we cannot obtain from any except God." "The prayer of one who does not pray in earnest is an empty word." Ask not God for any good that thou canst not keep for ever. God gives nothing that is not eternal; concern thyself only with what thou needest after this life, and call upon God to be thy helper."

Harnack sums up by saying 'Porphyry's piety is hardly to be distinguished from that of the Greek Christian theologians of the third century. It is true that he allows sacrifices and temple services to continue . . . but the old spirit had departed from these ancestral ordinances and Porphyry's inmost soul and heart are no longer in them. The piety of Porphyry is not only similar to that of the Christians of his day—it accords with theirs just in its deepest elements, and all deep elements are comprised in it. In the core, in the essence of their piety, there is no difference at all. The form which shapes the pious thought of Porphyry, as well as his speech, is, with one exception, the Grecian without any Biblical admixture. But the language often lies only like a thin veil over the thoughts, which seem to be entirely those of the New Testament.' The one exception is that Porphyry declares that the four main elements of religion are faith, truth, love, and hope. (For "love" he uses *eros* not *agape* but with a scarcely different appre-

ciation of meaning.) 'Porphyry the "heathen" recognised the essence of piety in the three chief virtues of Christianity; conversely, a century later, Ambrose laid the foundations of his ethic in the four chief virtues of heathendom. It is not that the two have exchanged parts: it is only that their fundamental religious and moral views were, in reality, so close together.'

We have hardly got to the stage of having Chinese Porphyrys yet; but there are many Chinese students educated in Mission Schools who, like Porphyry, have imbibed more of Christianity than they themselves realize. As we look back on Porphyry, it is easy for us to see that the dividing line between him and Christianity was far less than ever he thought. One wonders how it was that he did not see it. We need to have all our wits about us to prevent the repetition of such a catastrophe as to have one so nearly allied to us arrayed in the ranks that are opposed to our Lord and His people.

THE CHINESE REVOLUTION. By Arthur Judson Brown. 217 pp.; illustrations, map, cloth binding stamped in gold. New York: Student Volunteer Movement, 75c, net.

"A new China is emerging. Whatever may be the immediate developments, however short or long the process of readjustment, we cannot doubt the final outcome. Dr. Brown's volume is not intended to be a final account of either the process or the result, but an aid to the study of the large outstanding causes and of their operation thus far.

Two extensive journeys in China and fifteen years given to

the study of the country and constant correspondence with men residing in China and personal acquaintance with many of the Chinese leaders have afforded Dr. Brown unusual preparation for his task at the present time.

There is nothing in print which will give the reader so concise and timely an account of of what all intelligent people want to know about the Chinese Revolution."

The above eulogy on Dr. Brown's book is scarcely too strong. Dr. Brown is more than just to China and the Chinese. He says "He (the Chinese) imagines that Western nations are Christian and when he sees them trying to despoil his territory and sees that their relations with his country are characterised by trickery and deceit, etc." There is a good deal of this kind of thing in the book and one has a feeling that it is over-done. Dr. Brown would surely not say that the actions of the diplomatists who represent his country in China have always been "characterised by trickery and deceit." The Chinese press frequently declares that the "Powers" circle China like tigers gloating over the morsel they are about to devour. As a matter of fact if the "Powers" wished to "devour China" at the present moment it would be "as easy as turning the hand." The truth is the "Powers" realise that it is to their interest that China should be strong and undivided, and well-informed foreigners like Dr. Brown should not assist the yellow press to keep alive the bogey of distrust and suspicion.

J. D.

Religious Progress in the Century.
By W. H. Withrow, M. A., D. D.,
F. R. S. C. The Nineteenth Century
Series. The Linscott Publishing
Co., Toronto and Philadelphia.
466 pages.

"The aim of the series is to present in a popular way but with fulness and accuracy the progress of the nineteenth century from every practical standpoint, and to embrace the chief subjects in which English-speaking people are interested.

The series is complete in twenty-five volumes on such subjects as religion, temperance, sociology, science, art, invention, war, medicine, etc. The facts recorded in these twenty-five volumes are stranger than fiction and, in point of interest, read like fairy tales. There seems to have been no difficulty in gracing the wonderful events of the century with all the interest of a romance combined with the value of an historical treatment which is at once authoritative and authentic. Hence it is that each volume of the series can be read with delight and then preserved as a book of ready reference, the copious index placing all the facts at the reader's disposal at a moment's notice."

The book under review is the first to be issued of this interesting series and it is to be altogether and heartily commended. The book is divided into five parts. Part I is "Contrasts and phases of eighteenth and nineteenth centuries." Part II "Missions." Part III "Progress of the Churches during the Century." Part IV "Progress of religious thought." Part V "Special religious activities of the century." It is difficult to say which part is of the greatest interest. Every page is packed with facts and

matters of interest concerning the church and missions. The man who has this book on his shelf can put his hand in a moment on almost any item of information which the exigencies of his work make it necessary that he should have at his command.

J. D.

Studies in the Gospel of St. John.
By Annie H. Small, Author of
"Yeshudas," "Letters to Missionary Friends," etc. London. Student Christian Movement. 93 Chancery Lane.

This is the first of the publications of the Student Christian Movement which has come to the RECORDER for review. There is no indication in the book that the "Movement" has published anything else. If this is the Society's first book it has made its debut with a notable contribution to Scripture study. Every paragraph is fragrant with beautiful thought, and the whole book throbs with a deep and cultured spiritual life. We quote a paragraph almost at random: "To Nicodemus the challenge seemed too hard. The first requirement—a frank acknowledgement of inability to attain sonhood unaided—was too severe for a Nicodemus. Nicodemus could, and no doubt he did, live a good life: a much finer life than, for example, that of Simon while he slowly and painfully grew into Cephas. But he could not become a son of God: he could not naturalise himself as a citizen of the Kingdom of God. He was intended for it: he had the capacity for it: at his best he longed for it as when he paid that midnight visit to Jesus: but he had grown away from the simplicity which accepts its childhood: he had

even further to travel back than the woman of Samaria, strange though it may seem that it should be so."

J. D.

基督歷史 Life of Christ. Seminary Lectures by Rev. A. Fleischer, Norwegian Missionary Society, Yiyang, Hunan.

A book of about 140 pages printed on *mao-pien* paper. The matter is well handled and the style, which is Wên-li, is clear enough to be understood by any Chinese preacher of intelligence and average education. Such men would get much help from this book. The style will be seen from the following quotation:

近人多謂基督不爲猶
太人之與一像一人標準後
以之聯是撒勒一人耶蘇之
行相聯是非純粹歷史而爲
理想之人描繪矣分約翰福音
符類福音云云

J. D.

School for Chinese deaf children. "The Sermon in Crayon" and other stories with the Biennial Report for 1909-1910. The story of our deaf Chinese girls by Miss Anita E. Carter.

Mrs. Mills's report and Miss Carter's little booklet are prettily got up and are of absorbing interest. No one who reads these little books will rest satisfied till they have helped the good work about which they are written. Here is an incident taken from the Report: "What Mr. Hsia wanted to know was if I thought his child Ziaofong could learn to talk. He said 'I can teach him to read the Chinese characters, but I cannot teach him to speak.' I carefully explained to him the

difficulty of teaching a deaf child to speak and explained that I was not willing to promise anything until I had tested the child's voice and his perceptive powers. "Try him now," he pleaded, but I objected, saying: "He will not understand; it will be a complete failure. Leave him with me for a few months and then I will give you my opinion." "I cannot do that," he replied. "His mother would not be willing; besides, I have not brought his clothing. Please try him now. He has been taught to obey. He will do exactly what you tell him." Over-persuaded I yielded, and, lifting the little fellow to my lap, I put his tiny hands to my throat and face, that he might feel the vocal vibrations, and said *pa*, *fa*, etc. The father waited anxiously. Little Ziaofong looked up in my face with the perfect confidence of a child who has always been kindly treated, but into his face crept the most puzzled expression, as if he would say: "What crazy thing does this foreign woman want me to do?" It was as I expected. How could it be otherwise? He had so little idea of oral speech. I thought, "This will never do. I must not fail. To fail now would be to hazard the prospects of his education." Aloud I said, "We will go to the schoolroom." Ziaofong's sharp eyes took in every detail of the room and, leaving him to investigate for himself, I called up to the blackboard a boy of about his own size who had been with us some months and had him explain the phonetic diagrams and speak the words he knew. Ziaofong watched him, and I saw a look of appreciation come into his face. Again putting his hand

to my throat and choosing a word easily read from the lips I said *Fu*. Immediately, without hesitation, in a sweet, clear voice he imitated me. I quickly wrote 父 (father) on the board. His little face lighted up and he pointed to the character and then to his father, and I had him speak it again. He evidently understood and glad tears filled the father's eyes. He had heard his deaf and dumb child speak his first word and that word was *father*. Wiping his eyes he said: "*I will leave him.*"

British and Foreign Bible Society
China Agency. Report for 1911.

The Report opens with the following striking statement from President Sun Yat-sen "Our greatest hope is to make the Bible and education—as we have come to know them by residence in America and Europe—the means of conveying to our unhappy fellow-countrymen what blessings may lie in the way of just laws and what relief from their sufferings may be found through civilization."

While most societies have to report that in the year of revolution their work has been curtailed and hindered the B. and F. Bible Society reports an increase over any previous year both in the number of Scriptures printed and circulated. The Scriptures printed and received into stock were 2,365,911 volumes, of which 13,000 were Bibles, 113,271 Testaments, and 2,239,640 Portions.

The year's circulation, i.e., the number of Scriptures actually put into the hands of the people, is shown by the returns to be 1,653,839 Portions. A field staff of 10 Sub-agents, 513

Chinese colporteurs, and 43 Bible-women have been engaged in the work.

In addition to the 1,470,000 Scriptures in Mandarin and 67,500 in Cantonese, 9,182 copies were issued in eleven other Chinese vernaculars, 7,800 in Tibetan, 7,500 in Mongolian, 720 in the language of aboriginal tribes, and 40 copies in Manchu.

The whole Report bristles with interesting facts stated in striking language. The Society is heartily to be congratulated on a good year's work well done.

J. D.

"With you Always." By Dr. C. H. Fenn, a sequel to "Over Against the Treasury." The Westminster Press, Philadelphia, U. S. A.

In our May issue we noticed "Over against the Treasury;" that vision which was a fire in the author's own soul and, passed on to others, lit many a fire in other souls as well.

This second volume is the same fire burning over larger spaces. They are published in the interests of the Laymen's Missionary Movement, which has for its motto: "The resources of God are promised only to those who adopt the program of God."

His two volumes are the story of the Westminster Church in Jaconssett and how all this program was carried out there. It is a thrilling story, and perhaps some might think rather too ideal, but when any church accepts the life program of the Great Commission, we can scarcely imagine what this fulfilled promise of the *Living Presence of Christ in their midst* would accomplish. We heartily commend both these books to all

our readers. Dr. Fenn has written them during his time of furlough in the U. S. and is returning to China with faith strengthened by the assurance that the Church there is at last awakening to its missionary privileges and responsibilities.

M. M. F.

Tracts for the Times No. 25. 論耶教
為有政府及有益人國之教
C. L. S.

The Heroes: Greek Fairy Tales.
(Perseus, Argonauts, and Theseus.)
By Chas. Kingsley. Translated by
Ma Shao-liang with a preface by
Rev. E. Morgan. C. L. S. Price
12 cts.

Historical Stories for Children Series.
Part I. Greece. The Labours of
Hercules. Part II. England. Some
Heroes of English History. Trans-
lated by Miss Dorcas C. Joynt. C.
L. S. Price 10 cts.

New Testament Studies. By Rev.
Cheng Ching-yi (L. M. S., Peking)
C. L. S. Price 20 cts.

The writer declares, in his preface, that the great lack of the Chinese Church of the present day is Bible study. Such a declaration from a man of Mr. Cheng's standing will have great weight. His effort, in the present volume, to stimulate this study shows also that he personally feels his responsibility to do something to bring about a better state of things in the Church. The short account of the various Chinese translations is interesting, and the arrangement of the book in general should be very helpful to those who want to make a systematic study of the New Testament.

J. V.

Progressive Lessons in Chinese. By
Mrs. Jewell, Methodist Mission,
Peking. Vol. II. 10 cts, Vol. III.
12 cts. C. L. S.

Since the days when Mr. Wang Hang T'ong started the idea of easy Primers, the rising generation of Chinese boys and girls has received a good deal of attention, and we have "Short Steps," "Chinese made Easy," "Progressive Lessons," and other series specially prepared for their use.

Progressive Lessons Vols. II and III are got up in an attractive way with an illustration at the head of each lesson. These books should be very valuable to those seeking to instruct the young.

J. V.

MACMILLAN AND CO.

In England by S. G. Dunn. A book
about England for foreign school
boys. 1/-

School Algebra Parts II. and III., by
H. S. Hall. 2/6

"On Soul Winners and Soul Win-
ning." By Rev. J. W. Wilson.
C. L. S.

This little book briefly re-
states, in a crisp and readable
way, five well-known require-
ments of the soul winner, viz :
He must be in the enjoyment of
fellowship with God; must be a
man who has some true and in-
finitely important knowledge to
impart; must possess sympathy
with the lost; must also have tact
in approaching men, and lastly
must be on the outlook for
"open doors."

J. V.

Missionary News

The University of Pennsylvania Mission in South China.

The mission work of the University of Pennsylvania, in Canton, China, was established with three objects in view:

First.—Missionary. The uplifting of the ideals of the Cantonese and teaching them the essential worth and vitality of the Christian religion.

Second.—Scientific. The development of a school and hospital for the purposes of treating the sick, teaching medicine to young men, and carrying on research work in the various types of disease peculiar to this region of the world.

Third.—Educational. By the establishment of this mission work in Canton, it is expected that the student body and Faculty of the University of Pennsylvania will acquire an interest in the Chinese people and in missionary work in general. The reflex influence of a foreign mission work in deepening the spiritual life of the home base is a factor not to be neglected. During the past five years there has been a very marked growth in the work and influence of the Christian Association of the University and a decided interest in the mission at Canton has developed.

In 1905, Dr. J. C. McCracken came to Canton to investigate conditions here. He made a favorable report and, in 1906, was sent out to open the work. Three additional physicians have since been sent to the field, also a secretary and a trained nurse.

Last year the first section of the permanent hospital was erected at a cost of \$16,000. This building of brick and reinforced

concrete will accommodate about twenty-five patients. On the first floor, besides a ward for men, is the dispensary, and on the second floor an operating room, laboratory, offices, and ward for women. The third floor is, at present, occupied by foreigners.

It is planned to extend the hospital so as to accommodate some two hundred and fifty patients, making a total expenditure of G.\$100,000. It is also hoped that four residences and a lecture hall will soon be completed with a dormitory for students.

The Medical School is under the direction of the Christian Association of the University of Pennsylvania, which is responsible for the annual budget of G.\$12,000. The School is affiliated with the Canton Christian College. A class taught in English, was admitted two years ago and will complete its course in three more years. For admission, a full high school course, or its equivalent, is required, and the course extends for five years. The tuition fee is one hundred dollars Mexican, per annum.

A movement has been started by the physicians of the South China branch of the China Medical Missionary Association, to establish a Union Medical School to be taught in the vernacular. The University Medical School would furnish equipment and some of the physicians to this institution, four, or more, additional physicians to be supplied by the Mission Boards. It is hoped that such a Union Medical School as this may be opened in 1913 or 1914.

WM. W. CADBURY.

Canton, China, March 18th, 1912.

Words of Appreciation of the Christian Endeavor Society

Quotations from letters to Mr.
Strother, C. E. Secretary.

There is a society in each one of my twelve congregations, no matter how small it is, and every member of the church or inquirer is a member of the C. E. S. This is the natural thing. The C.E.S. is simply a part of the church.

Now I think that the C. E. S. has been of great benefit to all my congregations. It trains the people in prayer, in speaking, and in working. It develops the talents of the membership and impresses on them that the preacher is not expected to do all the work in the church but that each member ought to do his part.

JOHN L. STUART.

Hangchow, China, March 12th, 1912.

The C.E.S. has, I think, been a special help during this time. The meetings have been held as usual and have been well attended when one takes into consideration the unsafe character of the roads and other circumstances.

It was last spring, when on a tour to Sinan, Mienchi, and Yongming, I came to the last mentioned place and found in Mr. Statham's study a booklet in Chinese. "Mien-li-huei-iao-tse." I read it through in one evening, and was very much struck by the methods and principles pointed out in it. Having prayed over the matter, I spoke to one of the leading Christians about starting C. E. there. The Stathammers had just gone home on furlough and asked me to take charge of the work in Mienchi during their absence.

The brother to whom I mentioned about C. E. responded

heartily, and brought the question to other church members. All seemed in favor of it, and when we held the conference a month later, it was started first in this church, and later on in Honanfu, Sinan, and Yongming consecutively.

In looking back over the results of the C. E. during these months, the church in Mienchi has given most cause for appreciation of the C. E. methods and principles. Whilst the same is true in Honanfu and Yongming, too, the fruit is not so apparent.

When the church in Mienchi was left without a resident pastor it seemed for a time as if the whole of it were about to go to pieces. Coldness and strife kept many of the Christians away from each other and each went his own way. The meetings were attended only by a very few and even those were cold and indifferent.

With the beginning of the C.E. everything changed. Instead of an empty chapel there was nearly a full one, coldness and envy had given way for zeal and love, and Sabbath labour for Sabbath rest. The family altar was set up in many homes, and the freewill offerings to the Lord's work had increased. Many of the members have given several days and weeks to the preaching of the Gospel in villages and fairs, and the women come together a certain day in the week to do needlework which they sell, giving the increase to the Lord.

K. R. ANDERSON.

Tientsin.

Copy of letter from Miss A. Hedry, Yangchow. We have received many similar testimonies from missionaries in various parts of China which have greatly encouraged us.

You will be interested to hear that the C. E. goes forward and I would like to add my testimony

to the blessing it has been to the work all round. We find that those who were workers were stirred up to greater earnestness and zeal, and they seem to realize their responsibility in fuller measure than before, while those who did little have moved forward, and those who did nothing, heretofore, have become real workers which means that at present we have not one really idle member in the church.

I would that I had time to tell you of *all* the doings of the Society, but one thing I must mention. A woman who was a bright Christian at one time gradually became somewhat cold in her love to Christ. When the C. E. was formed she was elected for the Prayer Meeting Committee and some time after, when her turn came to conduct the Saturday night prayer meeting, she said, "I want to tell you something. For six months I have been backsliding in heart. I had not been reading my Bible regularly or praying and I had many faults because of this, but the Holy Spirit led to my being upon the Prayer Meeting Committee and of course I *pledged* myself to read my Bible and pray, and *this* has been the means of leading me right back again. I know now the value of prayer and the reading of the Bible as never before, and exhort all of you *never* to neglect these things."

One could write on about the doings of the Endeavourers. We thank God for their love to Him. All rendering such willing service unto their Master and only sorry that there are limitations, for some of them are not rich. We now have 54 members (associates, etc.) in all, and may we ask your prayers that it may be a spirit-filled Society. They

labour, suffer, and deny themselves, but we desire that each may be a spirit-filled soul.

"Without me ye can do nothing."

Translation of Chinese Christian Endeavour Letter.

We honourably greet you. The China Yangchow South Gate China Inland Mission Church in the year of our Lord 1911, 9th moon, 19th day, was moved by the Holy Spirit to establish a Christian Endeavour Society and carry out its teaching. The missionary-in-charge was elected President, then a Vice-President, Treasurer and Secretary—Committees were appointed. A Look-out Committee to strengthen and encourage the young also to seek to get members as well as other work. The Evangelistic Committee has five members. These willingly go out to preach the Gospel either in city or country. The Prayer Meeting Committee has five members; each Saturday the convener in order appoints a leader for following Saturday meeting. These go apart for prayer before our Sunday services and we are sure this brings much blessing to the work. The Relief and Visiting Committee do good work. If any are in trouble or ill they are helped to go to the hospital and also are comforted. The Decorating Committee are four. They attend to the chapel. It has had to be draped in mourning for six of our beloved people during the last five months. The Christmas decorations are most elaborate and involve a great amount of work but all is so willingly done by this Committee.

Our Endeavour active members are 26 persons; associates 23 persons; and honorary mem-

bers 7 persons: in all 56 people.

Each Consecration meeting all gladly give money, because of these things after the C. E. was established we greatly obtained the Holy Spirit's influence and some members deny themselves in order to be able to hire wheelbarrows and pay for boat fares to go to distant places to preach the Gospel. Others do not want a salary but go to distant places to sell books; some fast and pray much also sometimes spend a whole night in prayer. What we seek is God's glory. We desired that God would hear prayer and He has.

This asks your honorable Society to pray for us. We constantly pray for you and greet you.

China, Yangchow, South Gate,
China Inland Mission, Jesus
Hall, C. E. Secretary,

LUH IONG-TSUEN

respectfully takes off his hat
and sends this letter.

Gal. 5th Chap. 25, 26 verses.

Southern Baptist Convention and
World Conference on Faith
and Order.

Rt. Rev. C. P. Anderson, D.D.,
President;

Mr. Robt. H. Gardiner, Secre-
tary of the Commission of the
Protestant Episcopal Church
on Faith and Order:

Dear Brethren in Christ:

The Committee appointed by the Southern Baptist Convention at its meeting in Jacksonville, Fla., in May 1911, was instructed to make a fraternal reply to the communication received from you. The Chairman of this Committee has had

the pleasure of communicating that action to you and of having some further correspondence in regard to the work with which we are charged. The Committee desires, however, to make a more comprehensive reply to that overture, in accordance with the instructions under which it acts. We are gratified to learn from the report of your Committee on Plan and Scope that a number of other Commissions have been appointed, and are ready, with ourselves, to act with you when the time shall come. As we understand our appointment to be for but one year, it is our purpose to make report of the progress made to our Convention at its next meeting, in order that the Committee may be continued or renewed.

We have taken into consideration the report of the Committee on Plan and Scope of the proposed World Conferences and are pleased to find ourselves in general accord with the aims and progress therein outlined. We shall count ourselves happy on the basis proposed to confer with our brethren of other communions, on the great matters which have been referred to us by our various Christian bodies. We are thankful to recognize that there is increasing spiritual unity among all the true followers of our Lord, and we heartily engage to promote by all suitable means the furtherance and strengthening of this real, impressive, and growing union among all Christians. We recognize further *the feasibility, and in many cases the desirability, of a larger degree of coöperative union among the various bodies of Christians.* But we cannot, as yet, see the way clear to the formation of any federal directive

body which will manifest this union in an organic way. We think, however, that this matter should be fully discussed and frankly considered from every point of view, that all the difficulties in the way may be duly considered and such coöperation as is possible may be secured and perpetuated. We are sure that the discussion of church order and a closer fellowship of churches cannot fail, if conducted in the spirit of our Lord, to result in a better understanding and a larger degree of combined action in many useful directions.

With regard to questions of doctrine and polity, we are sure that under present conditions, uniformity, or any organic union based upon that, cannot be expected. We believe in "the unity of the Spirit in the bond of peace," but we also understand that "where the Spirit of the Lord is, there is liberty." In the exercise and expression of this liberty there will, no doubt, remain some differences of view and of conviction in regard to many important teachings and institutions of our common Christianity. In regard to these, all Christians should hold for themselves and for each other the right to differ, but to differ in peace and love. Granting to all others most freely and cordially the freedom of personal judgment which we claim for ourselves, we feel it only frank and just to say that many of the tenets which are regarded as divisive between ourselves and our brethren of other communions are, and ever must be, cherished and defended by us as the clear teachings of God's Word, and on these matters we can never evade or compromise. Knowing, as we do, that there are others who cherish

similar feelings regarding their own tenets, we desire that all should understand each other better, and even though we may not come to an absolute uniformity of belief and practice, we are sure that great steps will be taken in that direction when Christians of all communions can sit together and on terms of loving and prayerful intercourse fraternally consider each other's point of view and submit themselves more and more fully to the guidance of their common Lord and Saviour. We shall rejoice, therefore, to meet in a World Conference with our brethren of other faiths, praying with them that we may all be led to see the truth and work together for the bringing in of the kingdom of our Lord Jesus Christ.

With these views and hopes, and believing that in this statement we represent our brethren of the Southern Baptist Convention, we greet you in the name of our blessed Redeemer.

Cordially and fraternally yours,

(Signed)

E. C. DARGAN, *Chairman*.
JOSHUA LEVERING.
GEO. W. TRUETT.
JOHN R. SAMPEY.
J. P. GREENE.
EDGAR E. FOLK.
C. E. BURTS.

The Shanghai School for the Children of Missionaries.

The plans for the opening of the Shanghai American School on September 17th are being pushed forward and the prospects are quite promising. A number have already registered, two houses on North Szechuen Road, Nos. 171a and 172a, are being fitted up for the accom-

modation of the pupils, and some of the Faculty have already been chosen. The Management hopes to publish a full list of the names of the Faculty in a short while. It is hoped that all those who intend to send their children

to this school will register as soon as possible, as this will enable the Management to make preparation ahead and will prevent crowding at the last moment.

The Month

THE LOAN.

While the group of International Bankers had definitely agreed among themselves upon the terms on which they would loan money to China, at a conference held in Paris, it appears that these terms were still not such as the Chinese desired. In consequence, the loan negotiations continued to drag along. On June 29th the International Group of Bankers presented a note of protest to Hsiung Hsu Ling, the Minister of Finance, stating that the Ministry of Finance had not complied with the agreement that statements of the expenditure of the former advances should be given them. So determined was the Chinese attitude that they forebore to take up a sum of Tls. 2,100,000 already paid into the Banks to their order.

The International Group of Bankers, however, persistently refused to change the conditions decided on at Paris. On July 8th a deadlock was reached which has continued to the present.

A special Loan Committee was appointed on which the Minister of Finance was a member.

The attitude of the Provinces against a Foreign Loan continued strong. Considerable approval was expressed of the action of the Minister of Finance. As a practical proof of their interest in the loan situation, the people of Szechwan decided to give about Tls. 2,000,000 to the Government. In Wuhu attempts

were made to force contributions to the Citizen's Contribution Fund; this resulted in some disturbance. About July 15th the native press stated that the Government had received from various provinces in all about five million taels.

THE CENTRAL GOVERNMENT.

President Yuan took a strong attitude toward the Tung Mêng-hui. On June 28th, the Parliament Regulations Bill, given below, passed its third reading. The principal articles of this Bill are as follows:—

(1.) That there shall be two Houses of Parliament, namely, the Tsan-yi-yuan or Senate, and the Chung-yi-yuan or House of Representatives.

(2.) That members shall consist of four classes:—

(a) Ten nominees from each Provincial Assembly; five entering each House.

(b) Representatives from Mongolia and Tibet.

(c) Six representatives, from the Chinese over-seas.

(d) Eight representatives from the Central Educational Society.

(3) That members of the House of Representatives shall be elected, proportionately, one for each 800,000 people, but that the people of a Province in which there are less than 8,000,000 souls shall, nevertheless, elect ten.

(4.) That both Houses shall hold session simultaneously.

(5.) That the periods of session shall be four months.

(6.) That the term of service shall be four years in the House of Representatives and six years in the Senate.

(7.) That the Provisional Constitution shall continue in force until the real Constitution has been promulgated.

On June 29th the National Council heartily endorsed the appointment of Lu Cheng Hsiang as Premier. His position, however, later became quite uncertain. But President Yuan has stated that he will not allow any further change in the premiership during the life of the Provisional Government. On July 18th, the Education Bill passed its second reading, after the House had decided to eliminate everything connected with religion. Later, the Director of Education issued a pronouncement indicating that in future the Government will not give any special honors to Confucians. He stated that if Confucians wanted schools in which they could worship Confucius, they must, like the Christians, build and maintain such themselves. Considerable opposition was aroused by this move.

THE DEPENDENCIES.

The Dalai Lama started back to Lhasa. During the early part of the

month reports of the Chinese repulses in Tibet continued to come in, but a little later the reports indicated that the position of the Chinese in Lhasa had somewhat improved. It was stated also that the Dalai Lama on hearing these reports was considering going back to India. On July 2nd a bill was passed by the National Council to create a Bureau for Mongolian and Tibetan affairs.

RECOGNITION.

In the House of Commons, on June 24th, a statement was made that the inability of the Chinese Government to enforce treaty obligations must, of necessity, delay the recognition of the new Government.

DISTURBANCES.

Considerable disturbances were reported in Canton. In Chefoo a queue-cutting campaign was started, which met with considerable disfavor, and created much trouble.

On July 4th there was a mutiny among the soldiers at Wuhu. Looting was also reported from Honanfu. Mission premises were attacked in a town in the Kwangtung Province. Floods were reported in various places; considerable damage was done by them at Changsha. Some dykes built near Wuhu in connection with the Famine Relief Committee were burst, flooding a large area. Famine was reported in North Kiangsu.

Missionary Journal

BIRTHS.

At Wenchow, July 8th, to Principal and Mrs. T. W. CHAPMAN of the United Methodist College, a daughter (Marguerite Gladys).

At Mokanshan, July 16th, to Mr. and Mrs. H. L. GEORG, C. I. M., a son (Eugen Alwin).

At Chefoo, July 17th, to Mr. and Mrs. J. S. FIDDLER, C. I. M., a son (James Helmer).

At Chefoo, July 18th, to Mr. and Mrs. O. BURGESS, C. I. M., a daughter.

MARRIAGES.

At Shanghai, June 25th, Miss E. M. SIMPSON, C. I. M., to Mr. GODFREY HIRST of the American Bible Society.

At Chefoo, June 26th, Mr. N. SVENSON to Miss O. G. W. AHLMAN, both C. I. M.

At Wesleyan Church, Hendon, London, Eng., on June 27th, the Rev. T. W. SCHOLES to Miss AMY L. PERKINS, both of the Wes. Meth. Mission, South China District.

At Anglo-Chinese Church, Tientsin, July 5th, by the Rev. THOS. BRYSON, JOHN BERNARD TAYLER, Principal of the Tientsin Anglo-Chinese College, to SELINA PERL, of the London Mission.

At Anglo-Chinese Church, Tientsin, by the Rev. J. S. GRIFFITH, M. A. ROY, fourth son of the Rev. JOHN PERL, formerly of the London Mission, Madagascar, to FREDa, daughter of Dr. SIDNEY DAVIES of Blackheath.

DEATHS.

At Ichowfu, Shantung, July 10th, MARY ALEXANDER, daughter of Rev. and Mrs. P. P. FARIS, A. P. M., of dysentery, aged twenty months.

At Chefoo, July 13th, ELIZABETH E. M. ROW, elder daughter of Mr. and Mrs. G. F. ROW, C. I. M., from heart failure, aged ten years and seven months.

At Ichowfu, Shantung, July 15th, MARGARET WALLACE, daughter, of Rev. and Mrs. P. P. FARIS, A. P. M., of dysentery, aged twenty months and five days.

At Pehtaiho, July 19th, the infant daughter of Dr. and Mrs. J. BRAGG, L. M. S., of dysentery.

ARRIVALS.

June 4th, Rev. D. B. MELLIS-SMITH, for E. P. M., Wukingfu.

July 8th, Mr. and Mrs. H. A. C. ALLEN, C. I. M., from Australia.

DEPARTURES.

April 30th, Mrs. A. GRACIE, C. I. M., for England, via Siberia.

June 28th, Messrs. J. J. COLR and PAUL BEAM, S. Chihli Mission.

June 29th, Mrs. P. C. LESLIE, C. P. M., and children, for Canada.

June 30th, Miss A. R. ALLEN, C. I. M., for England, via Siberia.

July 2nd, Rev. A. LUTLEY, C. I. M., for England, via Siberia.

July 9th, from Hongkong, Rev. WILBUR M. CAMPBELL, A. P. M., for U. S. A.

July 16th, Mr. H. G. THOMPSON, C. I. M., for England, via Siberia.

